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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1099.] LONDON: WEDNESDAY, NOV. 28, 1866. PRICE { UNSTAMPED .. 5d. STAMPED ..... 6d.

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* Those marked thus have appeared in former lists.
† As far as reported.

ELECTION of HEAD MASTER of the CITY of LONDON FREEMEN'S ORPHAN SCHOOL, SHEPHERD'S-LANE, BRIXTON.

CANDIDATES are hereby requested to send their APPLICATIONS with Testimonials of Character and Qualification, to the TOWN CLERK'S OFFICE, GUILDHALL, LONDON, on or before SATURDAY, the 1st of December next, by Twelve O'clock at noon.

The Election is in the Lord Mayor, Aldermen, and Commons of the City of London in Common Council assembled, and will be made from such three Candidates as the Head Masters of the City of London School, the King's College School, and the University College School, London, or the majority of them, shall certify to be the best qualified for the office.

The Candidates must not at the time of Election be more than forty years of age. Salary, 300l. per annum, with residence.

Further information, and a copy of the general rules of the Institution, may be obtained at the Town Clerk's Office.

WOODTHORPE.

Guildhall, November 21, 1866.

TESTIMONIAL to the Rev. Dr. TIDMAN.

JOHN KEMP-WELCH, Esq., TREASURER.
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Joseph Crossley	25	0	0	E. G. Lawrance	5	0	0
John Crossley	50	0	0	Mrs. J. Kemp-Welsh	10	0	0
T. Barnes, Esq., M.P.	50	0	0	Rev. John Haydon	5	0	0
Rev. Eustace Conder	1	1	0	Rev. John Stoughton	5	0	0
John Goosey	2	2	0	[illegible]	30	0	0
George Reed	10	0	0	Rev. T. Mann	5	0	0
T. Fuller Maitland	0	0	0	Rev. J. Pillans	1	1	0
Mrs. Ashton	10	0	0	John Knott	5	0	0
G. J. Wood	25	0	0	James Alexander	10	0	0
W. Edwards	10	10	0	Rev. John Nunn	2	2	0
Rev. Clement Dukes	2	0	0	Rev W. Bevan	1	1	0
John Dawson	10	10	0	W. Underhill	10	0	0
B. R. Thomson	2	2	0				

The six names at the beginning of this List were omitted by mistake from the first List.

The list will be closed on December 10th, and the Committee earnestly request friends who wish to contribute to communicate their intentions without delay either to the Treasurer, J. Kemp-Welch, Esq., Clapham-common, S., or to one of the Secretaries, the Rev. John Kennedy, 4, Stepney-green, E.

CIVIL SERVICE of INDIA.—A COMPETITIVE EXAMINATION of CANDIDATES will be held by the CIVIL SERVICE COMMISSIONERS on APRIL 9th, 1867, and following days. The competition will be open to all natural-born subjects of her Majesty who (on the 1st of March next) shall be over Seventeen and under Twenty-one years of age, and of good health and character.

CIVIL SERVICE of INDIA.—EXAMINATION of APRIL, 1867.—Copies of the Regulations may be had upon application to the Secretary, Civil Service Commission, London. S.W.

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MESSRS. DEBENHAM, TEWSON, and FARMER are instructed to SELL, at the NEW AUCTION MART, near the Bank, on TUESDAY, December 4, at Two, without the slightest reserve, the exceedingly attractive FREEHOLD MANSION known as the RICHMOND-HILL HOTEL, occupying a fine position on Richmond-hill, and commanding the exquisite views for which this locality may fairly be said to enjoy a world-wide reputation. It would be almost impossible to describe the property in the limited space afforded by a preliminary advertisement. It will, however, be sufficient to state that the building has been constructed from the plans and under the superintendence of an eminent architect, who is renowned for his many large works of a similar character. The elevation, in the Italian Gothic style, is strikingly handsome. The accommodation includes a very fine entrance-hall with a noble stone staircase, a banquet-hall or ball-room, several well-proportioned reception-rooms, upwards of fifty private sitting and bed rooms many of them arranged in suites for family use, bars, service-rooms, bath-rooms, &c., and a full complement of offices, all of which have been planned and arranged with the object of giving the greatest possible facility for carrying on a first-class hotel, where families should experience the comforts of home privacy with elegancies not to be obtained in small establishments. Expense has not been spared in the details, the whole is most completely finished, ready for occupation, and would be suitable for any of the purposes referred to in the head of this announcement. The site occupied consists of nearly two acres of well-timbered and finely-shrubbed pleasure grounds, forming a garden of no ordinary beauty; of this a portion (including the hotel itself) is freehold, and the residue is held by lease for a long term, at a nominal ground rent. The property is within a few minutes' drive, by an easy road (avoiding the steep ascent of the hill), from the railway-station, is only a few hundred yards from the Thames and from the principal entrance to Richmond-park; and it would indeed be difficult to find a more agreeable or healthy spot within so short a distance of London. It is believed that more land adjacent could be obtained if required.

Particulars of Messrs. Monckton and Monckton, solicitors, 1, Raymond-buildings, Gray's-inn, W.C.; of Messrs. Monckton and Son, solicitors, Maidstone; and of the Auctioneers, 80, Cheapside.

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"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

THE EPISCOPAL CHURCH IN AMERICA.

IN the *Norfolk News* of Saturday last there appears an extremely amusing account of a meeting of the Cambridge Church Defence Association on the foregoing Wednesday, at which the Bishop of Illinois was the speaker of the day. According to the statement of the *News'* writer, the local Defence Association is not so well known, perhaps because it is not so brilliant in its establishmen', as it deserves to be in a University town which by no means lacks the Church and-State spirit. The place in which the gathering was convened, he conjectured from the obscurity of its situation and the style of its architecture to have once been a Dissenting chapel. Nobody in its neighbourhood could give him the slightest information about the forthcoming meeting—and, although the Bishop of Illinois and Mr. Powell, M.P., were among the attractions, the audience was neither very numerous nor, apparently, very enthusiastic. Nevertheless in that place, before that scanty congregation, and in behalf of that association, the American bishop delivered a speech which the Secretary of the Liberation Society might repeat with the greatest propriety and effect at the next assembly of its friends. Strange as the remark may seem, however, we venture to say that no better "Church Defence" speech, in the truest significance of the phrase, has ever been uttered on the platform of the association, and, we are happy to add, it was listened to with respect, and elicited signs of approbation.

The right reverend father—we are not aware whether the old ecclesiastical style of address is retained in the United States—wisely adapted to the supposed prejudices of his hearers, his mode of putting the case he had in hand. He wished to show them how the Episcopal Church could not only sustain itself but thrive "under very disadvantageous circumstances." Of course, therefore, he disclaimed at the outset all idea of recommending the Church of England to place herself at the hazard of similar perils, remembering, as he was bound to do, "the vast difference between building a new church, and repairing an old one." The way having thus been made clear for truth and freedom of utterance, the bishop, as though in satire, but really in sober straightforwardness, presented his sketch of the unfavourable conditions under which Episcopacy had most successfully developed itself on the other side of the Atlantic. It was entirely dissociated from the State; its support was based on the voluntary liberality of its own members; it was "elective" in its appointment of officers; it was federal in its management of affairs common to the whole body; and it gave the laity an equal share with the clergy in its government. On each of these particulars the Bishop of Illinois dwelt just long enough to impress it fairly upon the minds of his hearers, stating to them in a few well-chosen words what came out of it, and leaving them to draw the inferences.

Under the first head he told the members of the Cambridge Church Defence Association that the Episcopal Church of the United States had their government left entirely to themselves. "They had neither endowment nor protection from the State, and they even had to settle for themselves questions relating to property, except when those questions were in conflict with the law of the land." Under the next head he informed the ardent supporters of Church-rates and the endowment system, "with them everything was voluntary"—"people" in his country "were not compelled to support religion of any kind." They might be described as "living from hand to mouth—living by faith that God would take care of the cause of His dear Son, and that He would open the hands and hearts of His people to sustain the great claims of the Gospel of Christ." Then, in reference to his next point, he said, "The people originated everything. The bishops were elected by the diocesan synod, or convention, as they called it, and this was a mixture of clergy and laity. Every parish elected its own minister, who was referred to the bishop for approval." As to government of the corporate body, "they had a general convention consisting of two houses—in the upper house sat the bishops, missionary as well as diocesan; and in the lower sat four clergymen and four laymen from every diocese in the United States. . . Nothing was passed without the approval of both houses." Their diocesan synods were constituted of the clergy and three laymen from every parish, of which the bishop was, *virtute officii*, the president, and in every diocese he was assisted by a council of advice, consisting of "four clergymen and four laymen from (in?) each of the smaller parishes, and three clergymen and three laymen from (in?) each of the small dioceses." This council, or standing committee, might be convoked at any time by the bishop. This blending of the laity with the clergy in the management of ecclesiastical questions, made the laity intelligent, said the bishop, in all the Church's affairs, and called forth their Christian liberality. How far they could be invoked as assistants to the ministry in their peculiar work, remained a practical question with regard to which their experience was too recent and too limited to warrant their coming to any settled conclusions.

Here, then, we have a thoroughly organised, self-governing, self-supporting, prosperous Church, as such, it may be supposed, the Church of England would speedily become but for its union with, and consequent subordination to, the civil power. Such are the dreaded results to ward off which the Church Defence Association was called into being—and such would be the effect if the object of the Liberation Society were realised in this country. Could anything more quietly or more forcibly rebuke the vilifying language in which that object is commonly denounced by Anglican Churchmen? Is it easy to conceive of a collocation of facts which would more powerfully justify and commend the efforts of the Liberationists? The Bishop of Illinois could not have pronounced—albeit he probably did so unconsciously—a more emphatic eulogy of the organisation which his hearers were banded together to resist, and if possible to destroy. The public has been often warned against the efforts of those who, it is said, desire to Americanise the Church of this country. Well, here is a picture of that institution actually Americanised—a picture sketched by the hand of a bishop, not to flatter members of the Liberation Society, but to represent a reality to members of the Church Defence Association. Put it beside that of the Church of England, as drawn by various clerical and episcopal hands. Is not the contrast striking? And in favour of which of the two Churches does it tell?

ECCLESIASTICAL NOTES.

IN a letter to the *Times* of Monday, "S. G. O." has brought the most serious of all the charges that have yet been made against the Ritualistic party. He has been examining their literature, and has found in it much more than most people have suspected to exist there. Nothing could be more apt or instructive than to place this letter beside that of Dr. Pusey's, on which we commented in our last number. Dr. Pusey ardently advocates the liberty of Confession; "S. G. O." shows what the Ritualistic clergy mean by confession. They mean the stimulation of indecent thoughts in pure minds, the suggestion of evil where evil has never been existent; the unrefrained conversation of mothers and young girls, with men called "priests," on subjects upon which ordinarily decent men never converse, even with each other. They mean prurient nastiness; licentious imaginations, and Dens' Theology. More than this The "priest" teaches that it is a religious duty for persons to go to him and talk on these subjects. The habits of this order of men assure us that they will not do this before husbands, fathers, and brothers. They will "lay captive silly women," and having, by their extravagant claims, got them into their toils, will ruin them in soul and body. This, hitherto, has been the history of confession, and of "absolution" following upon confession. We are now, at least a portion of the Established Church is, going through the first stage of this history.

"S. G. O." asks whether the men who go these lengths have not sacrificed all legal title to tithes and other emoluments of the Established Church? Was not this property made over by the Legislature to a "Protestant" Church? Dr. Hugh Allen made some remarks on this subject at Surrey Chapel on Monday. He, too, thought that neither Rationalists nor Ritualists had any title to the emoluments of the State-Church. This, of course, may be a very sharp whip to hold up *in terrorem* over the heads of these parties; but the question is not what says justice, or common-sense, or equity, but what says the law? Up to the present time the High-Church party have very considerably gained by all the appeals which have been made to this tribunal, and we happen to know that they have no fear whatever of the results of another appeal. The legal decisions on the questions hitherto raised have only given them an assured liberty. It has been authoritatively decided that they may do a great many things, the lawfulness of which was doubtful before the decisions were given; and, with the now established rules for the interpretation of ecclesiastical law, we may feel assured that if another appeal should be made it will result in a further enlargement of that liberty. The tendency of modern legal decisions has followed the tendency of the political opinions of statesmen, and their purpose has been to include every form of belief in the Establishment, so that the Church may be made, if possible, coextensive with "the nation." We should not be at all surprised, notwithstanding all that is known of the intentions of the founders of the Reformed Church, to see it decided, one of these days, that every doctrine of Romanism may be lawfully preached from the pulpits of the Established "Protestant" Church of England. "Title to the emoluments of the Church!" No doubt of it. It is very questionable whether if a man were to preach blank atheism, he would not be entitled to them.

A friend has forwarded to us a copy of a curious correspondence concerning the proposed erection of a new Episcopalian church at Falsgrave, Scarborough. It appears that a Dr. Pierson, a member of the Established Church in that town, has offered as a free gift, a piece of land of the value of 1,500*l*

for the erection of a new church where one is stated to be greatly wanted. The vicar opposed the scheme, and would not fall in with the intentions of the donor. Dr. Pierson, therefore, has taken steps to build it without the vicar's consent. But how can he do it? Before he begins he receives a letter from the Archbishop of York advising him to consult "his solicitor, or some other person who knows the law." "My only motive," says the Archbishop, "is that you may not be disappointed as to the result when it is too late to reconsider the question. A church built in another clergyman's parish without his consent would neither be consecrated nor licensed, and consequently no clergyman could officiate in it. Every scheme for a church should be initiated in concert with the diocesan, in order to make a perfect understanding of what is required. Upon these points your solicitor could give you all information." The result of this is that some Churchmen of this neighbourhood have united with Dr. Pierson to build a Free Church of England. The building is being erected; services, meantime, appear to be held in a public hall, and the Archbishop and the vicar are simply ignored. For some reasons, and as far as we are informed of its purpose, we hope for the success of the movement, but the experience of similar enterprises has not been very favourable to their lasting character.

A correspondent of the *Pall Mall Gazette* last week directed attention, in what must be felt to be a remarkably unpleasant manner, to the condition of the Protestant Episcopal Church in Scotland, which he states is "the most persistent in mendicancy and the most unscrupulous in sending round the begging-box of any with which we in England have to do." He asks how this is, when it is stated that this Church includes nearly all the wealthy landowners of Scotland, and does not number one-hundredth part of the people? How can such a Church want money? If the *Pall Mall* writer would look a little nearer home, he would find a more interesting and curious problem than this. We have it on the authority of a Parliamentary paper that nine-tenths of the land of England is owned by Churchmen, and yet these men will not pay for the expenses of their own worship. Is it not possible, therefore, that the Scottish Episcopal Church goes a-begging simply because of the example which is set her by the Episcopal Church in England?

The Rev. Dr. King has defended himself from the attack of the Rev. Henry Batchelor by repeating his assertion that many Congregational churches in England are rather anxious to become Presbyterian. Mr. Batchelor has replied in a severely critical letter, from which we make the following quotation:—

Dr. King's abated statement in his second letter in part answers himself. Put the two together. "There is reason to believe that *not a few* Congregationalist churches think of seeking among us a happy blending of liberty and order."—"I do not anticipate that *many* Congregationalist churches *may* join us." Dr. King continues—"The possibility is established by *facts*." Where are they? Let us see. "In a note," proceeds Dr. King, "I lately received from my friend Dr. Hamilton, he tells me of a Congregational church taken over, organ and all, by the English Presbyterian body; and of another church required, when received, to give up the organ, where the consequences were disastrous." I have written to Dr Hamilton, and he has courteously supplied me with the names of those places—Warrington and Exeter. I have corresponded with the Rev. R. Jessop, of Warrington. Here are the facts:—A few years ago the minister of the Lady Huntingdon Chapel became a Congregationalist. Like an honest man, he told his people his new convictions. Minister and people withdrew to a chapel built for Congregationalists. The Huntingdon Chapel was closed and offered for sale. A Presbyterian gentleman in Manchester bought the building for his denomination. How does this case fortify Dr. King's assertion? (1) There is no "distracted condition" here; and nobody to "think of a happy blending of liberty and order." (2) There are no "flagrant cases of disturbances" to "establish" the "possibility" that they so "think." For, remember, it is "the possibility of societies seeking relief," that Dr. King's "*facts*" are declared to have "*established*." (3) Dr. King protests that "the question does not respect *seeking* either individuals or societies, but *shutting the door* against their admission." The italics are Dr. King's. How does Warrington serve Dr. King's purpose here? Dr. King affects that Congregationalists go to them, not they to Congregationalists. Whether there were any "*seeking*" in this case I shall not ask; but there was no "*shutting of the door*." I imagine they *opened* one. (4) Here is no church, namely, a *society* "*taken over*, organ and all." The whole concern was *bought*. It was just the same as purchasing the ground, building the house, putting in an organ, and forbidding the future congregation to use it; with this difference, that Presbyterians in England appear, with almost the frequency of a method, to graft their attempts on the failures of other people. (5) It was not Congregationalists at all. It was an empty Huntingdon chapel, with an organ in it. Will Dr. King tell us if it is now *full*? After the first Presbyterian minister had laboured there for about five years, he said, when he left it, that there were not half-a-dozen Presbyterian families in the place. (6) You have a minister and people not "taken over," but gone over, not to Presbyterianism but to *Congregationalism*. So much for "*fact*" number one, which has "*established*" a "*possibility*." The Rev. R. Jessop concludes, "I am not aware that a *single* Independent has become a Presbyterian." I have corresponded with the Rev. D. Hewitt, of Exeter. Some Episcopalians, offended, I dare say, by Exeter ecclesiasticism, attempted to start a Free Episcopal Church, which was, of course, conformed as closely as possible to the modes of the Established Church. The enterprise failed—the people fell away—the building became private property. The Presbyterians took it, and they failed likewise. It is now in the hands of the Methodists.

There can, we think, be no question that Dr. King should now withdraw his statement. No one, however, will suppose that he made it without what he considered to be good authority. He has simply been misled.

The town of Carlisle is in a state of indignation, and has held an "indignation meeting." We think that when the facts are known, the excitement will be excused. It appears that the Poor Law Board are endeavouring to force a "Church of England" chaplain on the guardians of the poor for employment in the union. The spiritual interests of the inhabitants of the union have hitherto been attended to on the voluntary principle. Certain information as to the number of members of the Established Church in the union appears, however, to have been forwarded to Mr. Gathorne Hardy, who immediately sent down an order for the appointment of a chaplain. This the guardians refused to do, and it appears that an attempt will now be made to force a chaplain upon them. The "indignation" meeting of the inhabitants, which was presided over by the Mayor, dealt with the pretensions of the Poor Law Board as they should be dealt with. It was established that the voluntary visitation had been most efficient, but that the Church clergymen had recently withdrawn from it in order to get a chaplain appointed. The meeting was addressed in vigorous language by Mr Cowin, who remarked, amid loud cheers:—"And if the Poor Law Board forced this upon them he should not feel sorry, because it would give an impetus to the Society for the Liberation of Religion from State Patronage and Control which it had never received in this city before." The speakers were Mr. Doeg, Mr. G. Porter, Mr. Cameron, Mr. Irving, and Mr. J. D. Carr, and resolutions were passed pledging the town to oppose any attempts of the Poor Law Board to force a chaplain upon them. Is it not strange and slightly suspicious that the Board seem to have such little power to prevent inhumanity, but is so ardent to make Churchmen, and to establish an ecclesiastical favouritism? One half the energy which it has exercised to force a chaplain on Carlisle, might save a dozen lives in Lambeth. What is there somewhere about men who will "compass sea and land to make one proselyte"?

We are glad to observe, from the *Cape Argus*, that Mr. Solomon has again brought forward his bill for the abolition of all State grants for religious purposes. Mr. Solomon moved the second reading of this measure on Oct. 5, in a speech of great ability, in which he reviewed the history of these grants, analysed the condition of the South African churches, and pointed out how all such grants injured the churches which received them, and were contrary to the spirit of the age. An animated debate followed, and the discussion was adjourned, to be resumed again at almost equal length on the 10th of the same month. This debate was then again adjourned to the 12th, when, after another contest, the decision was taken, and the bill declared to be lost by 28 to 25. The *Cape Argus* remarks that, after Mr. Solomon's speech in reply, the most intense excitement was exhibited. The amendment of the member for Fort Beaufort was negatived without a division, and the House proceeded to divide on the amendment that the bill be read a second time that day six months. On the members taking their places, the numbers were so nearly balanced that nearly everyone in the House might be seen eagerly counting the members on either side of the Speaker's chair. The suspense was soon over, and it was announced by the Speaker that the amendment was carried by a majority of 3, the ayes numbering 28, and the noes 25. Both parties received the announcement of the result with cheers,—the advocates of the Government grants because they had won the battle, and the Voluntaries because they had made tremendous advances, and were within an ace of gaining a signal triumph. We are informed that it is now considered certain that this bill will pass in the next or the succeeding session. One remarkable fact is that the Wesleyans are supporting it, about eight of their number having voted with Mr. Solomon. The Voluntaries of England are greatly indebted to the member of the Capetown Legislature for his able exposition and defence of their principles.

HIGH RITUALISM AND ESTABLISHED CHURCHES.

BY A CLERGYMAN.

III.

At a time when questions of vital religion and the very existence of Established Churches are forcing themselves more and more irresistibly on the public mind, it seems in many points of view really pitiable to see great dignitaries of the Church of England, those who should be the leaders of religious thought within its pale, absorbed in questions of ritual and ceremonial—incense, vestments, and such like trivialities. One can hardly forbear comparing them with children playing on the seashore, disputing over the possession and repairs of their sand-castles—unconscious of the rising tide which will sweep them all away. Yet it is true that even the trivialities of Ritualism, as well as the vehement opposition they encounter, have their roots far down in human nature and in national character; and in the question of Ritualism as at present agitated has a bearing upon the wider question, whether the Established Churches themselves be reconcilable with Christianity, which may not at first sight be detected.

For high ritualism in the Church of England, as elsewhere, springs from a misapprehension of the Divine character, and, in this particular instance, may be clearly seen to be the legitimate efflorescence of this and cognate ideas, which are to be found, seed-like, scattered abundantly throughout the Book of Common Prayer. It has been vainly imagined that God is an angry Being, who requires to be propitiated before He will bestow His benefits upon us; and that a gorgeous ceremonialism is pleasing and acceptable to Him, and is indispensably necessary to secure His favour.

Among the high Ritualistic clergy, there are men of earnest character and most undoubted piety, who celebrate these imposing rites for the purposes of serving God, and of winning souls to what they esteem as the most holy faith. Others there are, there can be little doubt, who revel in these ceremonies for their own aggrandisement; striving by such means to captivate the senses of their fellow-men, and to acquire dominion over them. A third class, we may safely conclude, are swayed by mixed motives; being partly influenced by the former and partly by the latter of these objects.

Moreover, it is believed by this party, and openly asserted by some of them, that the Church of England has been wrongfully diverted from her allegiance to the Church of Rome; that great as were the admitted evils which had crept into this Church, and had become an open scandal at the time of the Reformation, schism is a far deeper evil, and has been a more painful and lamentable scandal, being nothing short of cruel unfaithfulness to the mother Church, which should have been amended, not maligned, succoured, not forsaken in the time of trial; and such cherish the persuasion that these Ritualistic practices are one of the legitimate and religious means whereby the schismatical Church of England may be won back into holy communion with the Catholic Church of Rome.

There are several classes of persons to whose sentiments these ceremonial services evidently respond. Young persons of an emotional character, with a religious tendency, are excited and awed by them, and they like to be excited and awed. Others, fearing to use their intellects on religious subjects lest they should go astray, are content to drown all religious questionings in submissive observance of elaborate rites, authoritatively prescribed by a hierarchy which claims to supersede the exercise of individual judgment. Others, again, with cultivated minds and artistic tastes, have learned, during continental tours and residences, to enjoy similar ceremonials, rather from an artistic than from any religious point of view. While others, still, imbued with a strong natural passion for sensuous beauty, are solemnised and pleased—let us hope they are also improved—by these florid ministrations and their congenial surroundings, which may direct this sentiment into religious channels.

But to the immense majority of the English people these services are utterly repugnant; jarring upon their sense of reverence, and diametrically opposing their conception of what is decent and orderly in the worship of Almighty God. Not that the mass of the English are wanting, as has been asserted, in the æsthetic element, though they have it not in excess. They appreciate, in no inconsiderable degree, fine scenery, beautiful flowers, rich music, and noble architecture. Who ever heard of the feelings of our people having been offended by the magnificence of the Crystal Palace? As many as have seen it have been charmed by its varied beauties and clustering grandeurs. But they have no relish for the imitations of Romanism, a system which has adapted itself to the more fervid and sensuous southern temperament; they abhor them, and denounce them as unholy, as theatrical and profane, as unbecoming the pure and reverent worship of the Lord, and as tending, moreover, to the exaltation of a priestly order, the arrogant domination of which England hates, and to which one may safely affirm she will never again submit.

Nevertheless, it should be clearly understood and frankly admitted that the most gorgeous ceremonial, the grandest choral services, and the richest and most artistic decorations, are not necessarily inappropriate to Divine worship and sacred meditation. This natural world, which is incomparably more glorious than any temple that is made with hands, is the grandest external cathedral in which man can

worship and serve his Creator. Then, in presence of this fact, how could it be denied that the choicest productions of human art, under given conditions, may, with the utmost fitness and advantage, be grouped around the worship of the Lord, to whom all human faculties and professions should alike be consecrated? But the indispensable conditions of such fitness are to be found in a state of soul so spiritualised as to view these things from within and above rather than from without—from the spiritual rather than from the natural side—regard being had to their religious significance rather than their mere external beauty. In an unspiritual state of the human mind, the tendency of such adornments and elaboration of ceremonial worship, when they are liked, is dangerous and pernicious, because they allure and excite the senses, and substitute mere passionate emotion for genuine worship, even where they do not, as they sametimes may, erect a barrier between man and God, by becoming objects of a kind of idolatry.

From this point of view it becomes easy to understand the cause of the deep-rooted repugnance with which, as above observed, the mass of the English people regard any approach to Romanistic Ritualism; being on the one hand far from sufficiently enlightened to contemplate these rites and ceremonies in their spiritual significance, they are, on the other, not susceptible of the sensuous excitement which sways more emotional races; because the religious element in the English character is essentially rational, not emotional—rooted in intellectual conviction, not in feeling or imagination. To this rational, essentially unimaginative, cast of religious character, whether nationally or individually considered, it may be safely asserted that elaborate ceremonialism can never prove attractive.

But what if the ornate services and their accompaniments, which of late years have been introduced into some of the Established churches, be as illegal as they are assuredly distasteful to the vast majority of the English people? What would then be the duty of a bishop? There can be no question, should it be decided that these practices are contrary to the law of the land, that a bishop, as a faithful servant of the State, which has appointed him to oversee and keep order in the Established Church, would be obliged to suppress these ceremonial innovations even by the force of legal prosecutions, if his admonitions had all failed of their intended effect. Yet whilst such action would be legal, and in the circumstances unavoidable, save by a dereliction of Episcopal duty, it would most certainly not be religious—at least it would not be in accordance with the Christian religion, and would not be in harmony with the true spirit of Protestantism, for the very life of the latter is individual independence of external authority in matters of conscience, whilst Christianity commands us to call no man master upon earth, to forbid no one to cast out evil even by exceptional means, to let others alone at their appointed work, and follow ourselves the Great Master by doing His Righteous Will as we are able to apprehend it, and not to lord it over our brethren as if we held a commission from on high to compel them to profess our opinions, and to imitate our manner of celebrating Divine worship.

What then must be the real character of an Established Church, in which a bishop may thus be necessitated to disturb, or modify by force, or even extinguish the free-will worship of a brother Christian? It must, as a State Establishment, be radically unchristian; though as far as England is concerned the State, by means of it, let no one be backward to acknowledge, has born witness to the *fact* of Christianity, has distributed over the country a large number of educated gentlemen, has thus afforded opportunities of culture, and to some extent has restrained the most persecuting and pernicious extremes of fanaticism. Nevertheless, an Established Church, as such, is not the Christian Church, nor any part of the Christian Church. It is a political contrivance and organisation for political purposes. The creeds, the prayers, the articles, have all been prescribed, and the entire working of the establishment is regulated, by the State. The State which is established, and has more than once modified, has at any moment the power to mould it afresh, or even to blot it out of existence. Not so with the Church of God. It is essentially higher than the State. It is not an ecclesiasticism founded upon the same level as the State. But it is in the souls of all who are really influenced by love of the Lord (the highest conceivable good) and by love of the neighbour. No State action, whether by episcopal or judicial authority, has the slightest power to touch it. If legislators were sufficiently Christianised to legislate from Christian principles, then the Church, which can be nowhere else but in the souls of conscientious men, would be so far united to the State, which embraces the members of an empire, kingdom, or commonwealth as ruled by political laws. True union between Church and State would be analogous to that which subsists between the soul and body of man. As the soul, which is essentially higher than the body, is yet within the body, so the Church, which is essentially higher than the State, should be within the State. As the body derives all its life from the soul, so the State should derive all its life from the Church. As the soul and body are truly and healthfully united only when the body carries into effect the volitions of the soul, so it is not till a nation faithfully embodies in its political life and existence the spirit of brotherhood and practical wisdom which constitutes the Church in man, that there can be a living and true union of Church and State.

W. Humr-Rotherry, Clergyman.

Middleton, Manchester.

THE LIBERATION SOCIETY IN THE PROVINCES.

The annual meeting of the Bristol branch of the Liberation Society was held last Wednesday night in the King-street Schoolroom. Among the highly respectable audience present on the occasion were the Right Worshipful the Mayor (Mr. E. S. Robinson), Mr. H. O. Wills, Mr. Christopher Godwin, Mr. G. H. Leonard, Mr. Herbert Thomas, Messrs. T. Waterman, H. Cossham, J. Eyre, H. Drinkwater, A. Warren, the Revs. R. E. May, J. Edwards, D. Thomas, B. Nicholson, W. J. Cross, H.W. Stratton, and E. J. Hartland. Mr. Carvell Williams, of London, and the Rev. H. W. Parkinson, of Rochdale, attended as a deputation from the London Committee. Mr. J. H. Leonard acted as chairman.

Mr. Waterman, the treasurer, commenced the proceedings by reading his report, which stated that "in 1865-66 the balance in hand amounted to 2*l.* 1s. 6d.; subscriptions and donations, 247*l.* 5s. 6d.—total, 249*l.* 7s. 0d. The remittances to London amounted to 241*l.* 7s.; and the expenses for postage, stationery, and printing, to 2*l.* 12s. 6d., leaving a balance in hand of 5*l.* 7s. 6d." It is gratifying to mark the progress and enlightened support given to the important prineiples and objects of the Liberation Society. The annual subscriptions in this city and neighbourhood were, fourteen years ago, 29*l.* 2s. 3d.; seven years ago, 137*l.* 18s. 6d.; and the present year, 249*l.* 7s."

The Chairman then addressed the meeting, and in an able speech stated several facts bearing on the voluntary principle, and also answered objections which had been urged to the Society. One of the objections was that it interfered with the rights of property. If it interfered with the legitimate rights of property, he would have nothing to do with it. The Society protected individual property and all vested interests, and did not propose to interfere with the churches built by Churchmen with their own money. Every candid man must admit that there was a vast amount of property belonging to the Church as a National Church, and, if the nation should decide that, on the whole, it was for the advantage of the Church and people that a National Church should cease to be, that property would have to be dealt with by Parliament. Parliament had always claimed that right, and always would, and there was no other body to whom it could legitimately belong; and it would be in the power of Parliament, as the representative of the nation, to deal with that property as it might think best for the advantage of the whole community. Another objection was that the action taken by the friends of the Society tended to stir up strife, and was a bar to Christian union. The controversy, however, must go on, as the question was one of the most important of the age. They should conduct the movement, however, in a proper spirit, avoiding personalities, and bringing forward facts and arguments, and doing all in their power to avoid unnecessary offence. (Applause.)

The Mayor, who was received with loud cheers, moved the first resolution, and said:—"I am not going to-night to enlarge on the resolution, but to say that I cordially endorse its sentiments, and rejoice in the passing of those recent Acts of Parliament that have assisted in the promotion of religious equality. Let it be distinctly understood that, as a Society, we war not with Episcopacy, Methodism, Presbyterianism, or Independency. I believe if the Church were to-morrow separated from the State, Episcopacy would flourish. I believe there is so strong a sentiment in favour of that form of worship, and of that form of church government, in the minds of the English people, that, under the voluntary system, it would flourish more than it does now. The idea that religion, and expenses appertaining to it, are provided for in, or by, its establishment, saps the springs of benevolence; and largely as all denominations of Christians contribute to religious objects, I believe these gifts would be increased, and that the numbers who contribute would be increased, if the expenses of the teachers and preachers of religion were paid solely by the voluntary offerings of the people. Let me remark that in any change proposed a sacred regard to all life interests and vested interests is insisted on as a principle of the Society. I attended yesterday at Redcliff Church on the anniversary of the Canynges' Society. I love occasionally to worship in these fine old buildings, and long may they be preserved! On hearing the report of the proceedings read, I was struck with a startling instance of voluntaryism among Episcopalians. More than 6,000*l.* has been contributed within a few years towards the restoration of Redcliff Church, by persons living in and connected with the parish of Redcliff. Men who can do these deeds need not be afraid of Voluntaryism."

Mr. Carvell Williams seconded the resolution, and after adverting to the successful character of the Society's Parliamentary work last session, proceeded to refer to the signs of the times, which indicated that the Society's principles were spreading, and also suggested the necessity for greater activity on the part of its supporters. He stated several important facts, showing that politicians had practically given up the theory of a Church Establishment, and that Churchmen were preparing themselves to dispense with the aid of the State. On these facts he based an appeal to the friends of free religion to avail themselves of a golden opportunity for completing the work which had already made such progress.

Mr. H. Cossham, who supported the resolution, thought the Society was on the eve of realising the result of its twenty-two years' labours. Any extension of political power would tell largely in its favour. The condition of religious matters in America he regarded as entirely knocking away the argument for a State Church; and he believed that the success of the Society would result in a marvellous extension of the influence of the Church of England. As to the appropriation of the Church property, in case of a separation, he thought one of the best and wisest purposes to which it could be applied would be to use it in permeating the mass of ignorance which at present prevailed, to the disgrace of the kingdom, with intelligence.

Mr. Herbert Thomas briefly moved the next resolution, which the

Rev. H. W. Parkinson seconded. Referring to the allegation that an Established Church was necessary to secure uniformity of faith, he said that he believed there was as much harmony of opinion among the sects of Nonconformists as they would find existing within the pale of the Established Church of England. He quoted opinions of different parties in the Church respecting the other sections; and contended that no man had a right to be a sceptic who was paid for believing, or to be the friend of Rome while receiving the emoluments of the Church of England. Amidst much laughter, he asked, had this great mountain of a State Church, after two hundred years of incubation, brought forth only this little mouse of Ritualism; was that all they had got? After some remarks on the vestment question, he inquired how the existing state of things was to be remedied; and then pointing out that Parliament was indisposed, and that no parties were anxious for its interference, he closed by contending that not till the Church was separated from the State would it rise free from the clouds which hung round it.

On the motion of the Rev. Mr. Stratford, seconded by Mr. C. Godwin, the committee for the ensuing year were appointed.

The Rev. David Thomas proposed that the meeting thank Mr. Carvell Williams for his statesmanlike speech, and Mr. Parkinson for his most able and interesting address. He had travelled a long distance to attend that meeting, and had done it from a sense of duty. He knew no society which held a more intelligible or sounder principle, and he had the utmost confidence in the Society's management. He also felt that it never was so important as now to sustain the movement with vigour, since it was eminently called for by the circumstances of the times.

The Rev. E. J. Hartland and Mr. H. O. Wills also briefly spoke before the proceedings closed.

Plymouth.—The Plymouth branch of the Society held its annual meeting on the 19th inst. at the Mechanics' Institute, Plymouth. There was a large attendance. Mr. Peter Adams occupied the chair, and amongst others present were Professor Charlton, the Rev. C. B. Symes, the Rev. T. C. Page, the Rev. J. Stock, the Rev. F. Anthony, the Rev. Mr. Wilson, and Messrs. R. C. Serpell, Rooker, Hicks, Tyeth, Nicholson, Langford, E. R. Brown, and Crossing. The deputation consisted of Mr. Carvell Williams and the Rev. H. W. Parkinson—who had previously met the committee and subscribers at tea. The Rev. C. B. Symes, the Rev. T. C. Page, the Rev. J. Stock, and Mr. Nicholson, in addition to the deputation, addressed the meeting, which was well sustained from the beginning to the close. On a vote of thanks to Messrs. Williams and Parkinson being proposed, one of the audience asked if the Society had not sent a lecturer to the Isle of Wight in support of a Roman Catholic candidate, and Mr. Williams, in reply, said that it had not hesitated to urge the friends of religious equality at Newport not to reject a good candidate, who held their principles, simply because he was not a Protestant.

Bridgewater.—A public meeting in connection with the Liberation Society was held last Thursday evening in the Town Hall, which was well filled, the chair being taken by J. W. Sully, Esq., who expressed the pleasure it gave him to meet so large a number of persons on such an occasion in their new and spacious town-hall. He saw that there were present Churchmen, and others who might differ from the promoters of the meeting, and he asked their thoughtful attention to what might be advanced. The first resolution was moved by F. J. Thompson, Esq., and seconded by J. Carvell Williams, Esq., in an able and eloquent speech. The second resolution was moved by the Rev. H. W. Parkinson, of Rochdale, with great ability and power, and was seconded by Thomas Collins, Esq., who spoke to a growing feeling of sympathy with the objects of the Society among the Wesleyan Methodists. Mr. William Hurman moved the appointment of the local committee, which was seconded in a humorous speech by the Rev. B. Nicholson, of Bristol, and after a vote of thanks to the chairman and deputation, the meeting separated.

Bacup.—On Friday night the Rev. W. Walters, of Newcastle-upon-Tyne, delivered his lecture on the "Religious Objections to the Union of Church and State" in the Mechanics' Institution, Bacup, before a large audience. The chair was occupied by Mr. John Howarth, of Lane, who after a few lively remarks introduced the lecturer, who dealt with the subject in a masterly manner, and during the delivery of the lecture was repeatedly applauded. A correspondent acquaints us that questions were put by the Rev. Mr. Whitworth, a clergyman of Bacup, and Mr. Holt, who built and endowed the church, and by a working man—questions which were answered to the satisfaction of the audience. The clerical questioner said that he agreed with many portions of the lecture, and could not help expressing his appreciation of the lecturer's fairness in argument and his Christian spirit.

RITUALISM.

Lord Ebury writes to the *Times* to say that he will be glad to join in the effort proposed by "S. G. O.," and seconded by Mr. Robert Hanbury, M.P., to oppose ritualism in the Church, but he does not look for success. He thinks that the greater portion of our influential laity and the great majority of the bishops and clergy are either favourable to Tractarianism or indifferent to it. They say within themselves, if Lord Ebury has rightly guessed their feelings, "An agitation is troublesome and to be avoided, and may lead we don't know were. If we enter into it we shall be called bigots and persecutors and Exeter-hallites, and violent speeches will be made about the Pope. After all, the evil, if it really is one, is confined to a few places; the Tractarian clergy are exemplary men; the poor are attracted by music and song, and awed by mysterious performances; and we do not exactly know what we believe about apostolical succession. Perhaps, after all, as some say our Prayer-book teaches, a mysterious power may be conferred upon our priests alone to regenerate all little children and absolve all penitents, which would be very pleasant. Then the ladies are delighted with the new system, and there cannot be so much harm in dresses and decorations and so forth." It would be easy enough to find laymen to join in the proposed movement, Lord Ebury thinks, but for the fact that the bulk of religious men in the middle-classes, not being restrained by the conventionalisms which hamper the aristocracy, are Dissenters, and they now look on with a smile at our perplexities, and ask us to follow their example.

In another letter to the *Times*, headed "Priests and Bishops," "S. G. O." gives fresh illustrations of the extreme lengths to which the betrayers of the Reformed Church have advanced. He says:—

If the laity and clergy of this kingdom who care for religious liberty, who value our Church as one protesting against all the error of doctrine and the tyranny of priestcraft from which we escaped at the Reformation; if parents who do not choose the ordained ministers of the Established Church to become dictators over their faith, directors claiming to control and guide, confess and absolve their children; if men, with only that portion of intellect which, however small, can yet form a fair opinion whether ordinary men can perform the most extraordinary miracle man can conceive, and, having the power to do so, are ever exhibiting it, as they say, and yet, wherever met, prove themselves, no better or worse, no wiser, than their fellow men; if these care for the faith in which they have been bred, for the freedom of thought they have hitherto prized, for the safety of the souls of their children from the wiles of a cunning in no page of history to be found surpassed, it is time to speak out, and act.

He alludes to the manner in which the Ritualists deal with the young—

I have a book before me, openly used in some churches, to aid the devotions of "young persons, especially choristers." The doctrine of transubstantiation is openly taught in it. These children are taught to adore "the elements" when consecrated, to pray then and there that this sacrificial offering may be applied "to the joy and refreshment" of the dead. There is a thorough teaching in almost every doctrine which our Church, thank God, repudiates. I have another book, published at Oxford as a Prayer-book for the young; it professes to give Church teaching to children under twelve years of age. I can hardly conceive anything more pernicious, if it was not for the fact, that young brains could only be mystified and dulled, not really taught, by such a course of severe mysticism. Here the same doctrines are inculcated, the same attempt is made to cause children to regard the clergymen as priests with miraculous powers. The attempt to make young children believe in the miracle of the altar, as worked in their presence, if it was not so fearfully traitorous to the place and the service, would almost admit of being considered comic. To expect a child under twelve years of age to really accept seriously the directions given is, in my poor opinion, sad proof of utter ignorance of childhood; you might just as well give a lesson in mathematics. Child faith is not so easily won by statements of the wonderful, and for all it sees; why it is just the clergy it knows out of robes in them, doing certain acts with extraordinary ceremony in a place, the handsome decorations of which and its incense become so familiar, that the things done are only part of a scene which oft repetition makes to the very young a mere Church lesson, in a highly-scented and richly-decorated school. Children are not theologians susceptible to the claims of any school of divines; ordinary services once a week are no slight trial when Sunday-school is superadded; frequent Sundaying, and the fitting of their young minds into the grooves of that school of divinity which this book belongs to, is altogether foreign to everything of a child that is childish. There is throughout the book proof that the young—the very young—are taught that the priest is to be the chief director of their life; they are to come to him for frequent confession; they are warned of the peril to their souls if they do not; they are assured of complete absolution if they do. I wish, sir, I could stop here; but my duty to the public compels me to add that some of the directions for full confession on the part of children—the very young—are such as no one possessed of ordinary decency can read without indignation—such things as the advertisements of a certain class of quack doctors only allude to are put into this book with little, if any, disguise whatever. I think any parent finding this book in the hands of boy or girl, given or recommended by the priest, would be justified, morally, in far stronger steps towards him than perhaps would be legally justifiable. I am quite sure I should feel so myself. It is an outrage on all that men in general hold to be right, that, under the guise of religious teaching, under the rule of priestcraft, such infamous dealing with youthful minds should be tolerated for one moment; and yet so it is. Can the bishops, all of them, really plead ignorance of the fact?

The bishops, he contends, connive at these things:—

Of all men living I know none less morally blind and deaf than bishops. They have quick eyes for things done in their presence, quick ears for doctrine so preached, they have archdeacons and rural deans, a large staff of ready reporters of the sayings and doings of their clergy. When two bishops are known to have presented to Convocation a book which the Anglicans regard as one of their most useful instruments of perversion, it can hardly be that the rest of the bench and these two sponsors for this book were in ignorance that it was only one of a large issue of literature, edited and written by clergymen of the Established Church to promote infidelity to its first principles.

The archbishops are the "visitors" over the bishops; to them ought the appeal to be now made. I cannot suspect them of ignorance of what the bishops—some of them—are doing or have done in the matter of direct approval, or indirect connivance. They know, as we all know, that to love power is but human; that whatever exalts the priest and gives him Divine authority must tend to exalt the bishop, who, being priest, has a still higher position, and has equal temptation to grasp at more and more official dignity and authority. The betrayal in parish churches of the doctrines the bishops were appointed to preserve lies at their door; if they slumber at their posts, or, being awake, are content to be silent, or only give such rebuke as hardly deserves the character of a mild remonstrance.

"S. G. O." asks if the Established Church is thus in accordance with the Roman Catholic, if the doctrine taught, the vestments used, the ceremonial enforced is lawful to clergymen—is, as they say, the ritual and ceremonial proper to the National Church, how will it fare with the question of tithe, of endowments, Church-rates, and the privileges of the clergy and bishops, the title to our cathedrals, and the great proportion of our parish churches?

Whatever legal title there is securing these to the Church, it will scarcely be denied rests upon its being the Church of the Reformation. It is endowed, protected, &c., and simply on the ground that it shook off Papal supremacy and purged itself of Romish error. If it did not do this, we, as it appears to me, have falsely occupied where others were ejected on a false pretence. Whatever *status* the clergy possess is one founded on their being the ministers of a Protestant Church. They are in the eye of the law, *as such*, secured all those rights the law gave to them as clergymen; if we cease to protest against the Romish doctrines and practices, to keep out which the nation appoint us, where is our claim on the nation for any one privilege or property we possess as clergymen? It may be my dull comprehension, but I have yet to be convinced that this is not a sound view of the position of the Established Church in this matter.

The English Church Union some time ago obtained an opinion from various counsel, including the present Lord Chief Baron, as to the legality of vestments, altar lights, &c. For various reasons the views of the Solicitor-General and Mr. Coleridge, M.P., have only just been given. Both these learned gentlemen are of opinion that vestments are legal, but, agreeing with the other eminent counsel consulted on this point and the illegality of incense, they, differing from their brethren, condemn the use of altar lights.

The Church Association—a society established to do battle with the Ritualists—is advertising for the sinews of war. The first list of subscriptions contains nine names, of which Mr. Hanbury, M.P. for Middlesex, stands for 50*l.*, Mr. Dick, M.P. for Wicklow, for 10*l.*, and Mr. Horsfall, M.P. for Liverpool, for 10*l.* The other six names are for smaller amounts.

The East Teignmouth Ritualist case was again before the Court of Arches on Monday, but only to consider a technical objection raised on behalf of the defendant, Rev. T. B. Simpson, that the citation or decree did not specify that the offences alleged had been committed within two years, and that consequently the proceedings were vitiated by that material omission. Dr. Lushington disallowed the objection, but gave leave to appeal to the Judicial Committee of the Privy Council.

THE VACANT PROFESSORSHIP IN UNIVERSITY COLLEGE.

The *Pall Mall Gazette* and *Daily Telegraph* have published articles condemnatory of the rejection of Mr. Martineau. In reply to the latter, "A London Undergraduate" writes:—

I presume the warmest adherents of Mr. Martineau will admit that something probably may be said for the course adopted by the council when they learn that the resolution rejecting his claims was moved by no less a personage than Mr. George Grote, the historian of Greece. It may be very true, as you state, that the council contains "a good many nobodies," but Mr. Grote, at all events, is somebody. He is not only one of the profoundest scholars of the age, but a veteran soldier in the Liberal cause. He is moreover a man of sound and temperate judgment, and it will require a great deal of proof to make the public believe that, in the evening of his life, he has become transformed into an unreasoning bigot.

The truth is, that the council have rejected Mr. Martineau, not because he is a Unitarian, as you assert, but because he is at this moment professor of this very subject of mental philosophy in the leading Unitarian college for the training of theological students. To have appointed him to the vacant chair would therefore have been to advertise to the world that in philosophy University College had abandoned its "unsectarian" character. A troublesome impression already prevails that the college is too much under the control of Unitarian influences, and the council have been of late doing their best to correct it. For the only claim of the institution to public support is its entire freedom from positive theological influence of any sort; and the appointment of an active polemical divine, however eminent, to any professorship, and especially to that of philosophy, is contrary to the principles on which the college was founded, and on which it has hitherto been, generally speaking, conducted. The case of Mr. Newman is not, as you suppose, an exception to this rule. He was not made Professor of Latin after the publication of "Phases of Faith." When he published that work he was actually professor; and the council, with a generosity which was very beneficial to him, but, as I can say from experience, very prejudicial to the College, declined to request him to resign.

I may add that the course adopted by the council has the approval, with, I believe, only two exceptions, of the whole body of the professors. Their report to the council as to Mr. Martineau's fitness for the post was strictly limited to his intellectual capabilities, which no one doubts. It is no part of their duty to report on the general suitability of any candidate for a professorship. If it had been, a very large majority would have declared their conviction that Mr. Martineau's pronounced theological position was an insuperable bar to his appointment.

Professor Key, also, the oldest member of the Faculty of Arts in University College, in reply to the assertion of the same journal that Mr. Martineau was rejected simply because he is a Unitarian, refers to the minutes of the meeting of the council on August 4, when the question was considered. Mr. Grote moved, that "The Council consider it inconsistent with the complete religious neutrality proclaimed and adopted by University College, to appoint to the chair of Philosophy of the Mind and Logic a candidate eminent as minister and preacher of any one among the various sects dividing the religious world." Sir E. Ryan was the seconder; and the votes were—for the motion, 4, and against, 5. On the same day, a motion for the appointment of Mr. Martineau was made, with the result that the votes were—for the motion, 4, against, 4; and the chairman (Lord Belper) gave his casting vote against the motion. At the meeting of this month nineteen or twenty gentlemen were present, and on a division the numbers were 10 against the appointment, 8 for it. In reply to the suggestion of the *Telegraph* that if that decision be not cancelled the other professors should follow the example of Professor De Morgan by resigning their posts, Mr. Key says that few, if any, will be disposed to act on that advice:—

The feeling among us is an all but unanimous conviction that the council have been influenced by the best of motives in the course they have taken, and a belief that that body is as likely to arrive at a just conclusion on such a matter as we are; and I may add, that if the same question came again before the senate, in my firm belief they would now give an undoubting support to the council.

"A Unitarian," in the course of a letter to the *Examiner*, says:—

Now, inasmuch as we are told that the Unitarians the council all voted for Mr. Martineau, and constituted nearly the whole of the minority by which he was supported, what sense is there in this reply to the accusation of sectarianism that the council, containing Unitarians, rejected Mr. Martineau—if it be not a *suggestio falsi*? The unanimity of recommendation by the Senate is also a fallacy, though a less obvious one. The majority in a committee of six members of the Senate reported that the effect Mr. Martineau's appointment might have in excluding certain students to whom his class ought to be open, was a matter for consideration upon which they declined to express an opinion. A majority among six could not have been less than four to two. These four must have taken part with others who agreed with them in the unanimous vote that simply dropped the subject, and threw on the council the responsibility of its suggestion and discussion. The council discussed and decided, and to this decision the members of the Senate now assent almost without exception. One marked exception there is, and a distinguished one, but it might be argued upon as an exception that proves the rule. The *Nonconformist* made a slight mistake the other way which the *Spectator* did not improve. It counted Lord Belper in the majority that voted against Mr. Martineau's election. Lord Belper was in the chair, and had he voted the majority would have been by one the stronger.

The agitation on this subject is, as you say, sectarian, proceeding originally from some co-religionists and private friends of Mr. Martineau, but sure to be joined in with gusto by representatives of those more frivolous Oxford or Cambridge men who affect disdain of a London college, which is the one maintainer and guardian in this country of a higher education open equally to students of every religious faith. The agitation is not shared by all the Unitarians, and it may be a fact worth stating that one of the most distinguished ornaments of the Unitarian pulpit, whose name at that time carried more weight than Mr. Martineau's now carries, or ever will carry, was, after long consideration, withheld from offering himself as the first candidate for the chair now in question, by the same considerations which have induced the council of University College to determine against the appointment of the Rev. James Martineau.

The *Spectator* of Saturday says "that a requisition very powerfully signed by Fellows of University College, London, of all faiths and the highest standing, as well as by many of the most influential proprietors, will be sent in next week to the Council of University College, asking for a special meeting to consider the recent grave error of the Council in refusing the best qualified candidate for a chair on the ground of denominational repute, and to lay down clearly the principles of the future."

THE BISHOP OF ILLINOIS ON THE FREE EPISCOPAL CHURCH IN AMERICA.

At the meeting of the Church Defence Association at Cambridge on Wednesday week, the Bishop of Illinois gave the following account of the Episcopalian Church in the United States:—

He must premise first that the circumstances under which the Church existed in the New World were entirely different from those under which it existed in the Old; and he would remind them that there was a vast difference between building a new church and repairing an old one; so that there might be many changes which it might not be well suddenly to introduce into the Church of England; and therefore whatever he said must be taken on the simple ground that he desired to render what information he could respecting the Church with

which he was connected. In the next place, the Church of the United States was entirely dissociated from the civil power; there was no connection of any kind between the Episcopal or any other Church and the State. Its government was left entirely to itself, though the Christian religion was acknowledged in the oaths by those who held office, and by the opening of Congress by reading prayers. They had neither endowment nor protection from the State, and they even had to settle for themselves questions relating to Church property, except when those questions were in conflict with the law of the land. Hence, whatever was their hereditary character, they were simply a sect among sects. Thirdly, with them everything was voluntary, they had no endowments or hereditary relations, in many cases they had nothing to begin with, and they might be described as living from hand to mouth. They lived by faith—faith that God would take care of the cause of His dear Son, and that he would open the hands and hearts of His people to sustain the great claim of the Gospel of Christ. In the United States people were not compelled to support religion of any kind. In the next place, with them everything was elective. The people originated everything. The bishops were elected by the diocesan synod, or Convention as they called it, and this was a mixture of clergy and laity. Each parish elected its own minister, who was referred to the bishop for his approval. Next they were federal, like everything else in the United States; they had a general convention consisting of two houses,—in the upper house sat the bishops, missionary as well as diocesan; and in the lower house sat four clergymen and four laymen from every diocese in the United States; the same number was sent from each diocese quite irrespective of its size. The lower house sat with open doors; the upper house with closed. Nothing was passed without the approval of both houses. An alteration in the liturgy had to be approved by both houses and then sent down to every convention in the country, by whom it was returned for the next meeting (after a lapse of three years), and it then rested with the General Convention for final approval or rejection. He mentioned this to show how careful they were about introducing changes. As to diocesan relations, the diocesan synod met once a year, of which the bishop was, *virtute officii*, president, and at which the clergy and three laymen from every parish assembled: so that the laity had their full share in the executive and legislative departments of the diocese. Then, in every diocese they had a standing committee, consisting of four clergymen and four laymen from each of the smaller parishes, and three clergymen and three laymen from each of the small dioceses. Here again there was an equality of both orders. The office of this committee was to be employed as a council of advice to the bishop by whom it might be convoked. Amid singular disadvantages they had found their system act admirably; and especially should be remembered the general prevalence of what would here be called Radical feelings, and which were not favourable to the progress of such work. Having thus explained the relation which the laity had in the executive and legislative functions of the Church, it was only right he should tell them what had been the experience of the Church in this particular. It had had a fair trial under very disadvantageous circumstances, and he was bound to say the introduction of the lay element had proved entirely successful. (Cheers.) He would now inform them of the correlative advantages which grew out of the system of the blending of the laity with the clergy in the management of the affairs of the Church. In the first place, it made the laity intelligent in all the Church's affairs. They became so complete a part and parcel of its whole that they grew with its growth; they knew its wants and feelings, and they consequently felt a desire to advocate the rights and interests of the Church of God. This direct agency by the laity also called forth Christian charity. The laity became familiar with the trials and troubles of the Church, as well as with its practical working; and this knowledge challenged from them a larger liberality, and connected them closer to the Church because they were one with it. The next point in connection with lay administration was that where it assumed a mere voluntary relation. That was, how far the laity could be invoked as assistants to the ministry in their peculiar work. In this respect the Church in America were only in the beginning of its work.

Church-rates at Churchill, Somerset.—In this parish, on the 17th, a rate of fourpence in the pound was proposed for repairs of the fabric. Mr. Bobbett moved in an able speech an amendment, "That this vestry declines to grant any rate, and requests the churchwardens to propose some other mode of obtaining the requisite funds." This was seconded by Mr. T. Miles. The chairman (the Rev. J. B. Archer) declined to put the amendment as being irrelevant. Eventually the original proposition having been put, fourteen of those present voted in favour of it, and seventeen against it; and the chairman declared it lost by a majority of three. A poll was demanded, which took place on the 20th. The screw was put on by the pro-rate party, and the parish was much excited, gentlemen of the pro-rate party driving about in their carriages to collect voters, and the anti-rate men employing a large van for the same purpose. At half-past one o'clock the latter led by a majority of three; but after this their opponents rapidly gained ground, till, at the close of the poll, the chairman declared the number of voters to be:—For the rate, 109; against, 64: majority, 45. The number of *persons* who voted were 69 for, and 45 against the rate.

Church-rates in Wales.—It is stated that Major P. B. Williams Pennant, Llanfair, has promised 100*l.* towards repairing the parish church, on the condition that no Church-rate be laid on Dissenters, and that the incumbent has accepted the conditions. In the parish of Llangelynin, near Conway, on the 7th inst., a vestry was held for the purpose of laying a Church-rate for the repair of the fabric. Mr. W. Williams, Eirianws, proposed a rate of twopence per pound, which was seconded by the Rev. Mr. Price, the incumbent. Then Mr. Jones, Glynuchaf, proposed the amendment, that the church should be repaired by voluntary subscriptions, which was seconded by Mr. D. Jones, Tan'rallt, and the resolution was lost by a majority of 11 against 5, so the rate was strangled. Mr. Price expressed his surprise that so small a rate should be refused. He had thought before coming to the parish that they were a peaceable people and easy to be entreated, but he was sadly disappointed. He said that the bishop had sent him among them to care for their souls, and that as such they ought to submit to the rate proposed. Last year the parish nearest to Llangelynin acted the same part and refused a Church-rate.

Funeral Sermon for Rev. W. Bunting, at Surrey Chapel.—Last Sunday evening the Rev. N. Hall, in a sermon on "The Dead in Christ," gave a sketch of the life and character of his friend, and the friend of the universal church, whose decease has been felt by all denominations, but especially by the Wesleyan Church, of which he was so great an ornament. The preacher spoke in the highest terms of Mr. Bunting, with whose friendship he had long been honoured, who had also been on intimate terms with his predecessor, and who had always taken a deep interest in the prosperity of Surrey Chapel.

The Rector of St. George's, Southwark, at Surrey Chapel.—Last Monday the Rev. Hugh Allen, D.D., presided at the lecture delivered by the Rev. Newman Hall, at the weekly popular evening. The chairman in the course of a stirring address, said that he was ready to declare in the face of a whole bench of bishops, that if the Church of England upheld Rationalism, which was infidelity, or Ritualism, which was Popery, she had no right to the status and emoluments which were hers only on condition that, on the one hand, she upheld the truth of God, and on the other protested against the superstitions of Rome.

Father Ignatius.—The Rev. H. L. Lyne (Father Ignatius) again officiated at St. Bartholomew's, Moor-lane (of which he is now the curate), on Sunday. He does not now appear in monkish habit, but in the surplice, differing from ordinary clergymen only in the extra length of cassock. The tonsure on the head is concealed by what seemed to be a wig. His reading of the lessons was natural and feeling; his preaching at the evening service highly impassioned. The service of this church is conducted in the ritualistic fashion, though not with the excess of St. Alban's, &c. The neighbourhood is very poor, and presents melancholy scenes of Sabbath desecration.

The late Rev. W. M. Bunting.—Mr. Bunting was buried on Tuesday at Highgate Cemetery, his remains being followed to the grave by a large concourse of people. The funeral procession comprised twelve mourning-coaches, and among the mourners were all the heads of the Wesleyan denomination, and many ministers of other bodies, including the Rev. Dr. Hamilton, the Rev. Newman Hall, the Rev. Edward White, &c., &c. At the cemetery Dr. Osborn, Dr. Johnson, the Rev. William Arthur, and other leading Wesleyan ministers, took part in the further services, which were unadvisedly prolonged by a number of prayers offered in the open air during the afternoon of an unusually bleak November day. Nevertheless, the whole scene was singularly affecting. It was the closing of another page in Methodist history.

The Presbyterian Union Question.—A meeting of the office-bearers of the English Presbyterian and United Presbyterian Churches in and around London was held on Tuesday in the lecture-hall of Dr. Hamilton's church, Regent's-square, for the purpose of holding a conversation on the union question. The Rev. Dr. Macfarlane, moderator of the Synod of the United Presbyterian Church, presided, and referred to the difficulties which existed in Scotland in the way of union, expressing the hope that these would be all surmounted, but stated that if obstructions in that country made the general union impossible, or caused it to be delayed till some indefinite period, then it might be for the Presbyterians in England to consider whether they might not be able to set them an example, by effecting a union of the two Churches in the South. (Applause.) The English Presbyterians generally advocated a separate Presbyterian constitution for England, by the union of the English Presbyterians and United Presbyterians in the South, on the ground that it would give them more independence and freedom in dealing with the questions that might arise in England. One of the principal United Presbyterian elders also took the same view; but Drs. King and Edmond were both strongly of opinion that that was an alternative only to be used if the union failed in Scotland.

Extraordinary Scene in a Chapel.—The Independent chapel at Milnthorpe has been the scene of a rather singular affair. An announcement having been made that a comic entertainment would be given in the chapel by a travelling musician, some of the congregation devised means with a view of putting a stop to it. The fitting up of the scenery and platform had commenced, when the stranger had occasion to leave the chapel for a short time. Here was an opportunity for the inhabitants! A strong padlock was applied to the door; but on his return the comedian caused the barrier to be removed, again took possession of the chapel, and threw open the doors for the admission of the public. A scene of the utmost confusion then ensued. The religious portion of the community assembled in the porch and around the door, and began singing hymns, whilst the performer struck up comic songs, but his voice was soon drowned by the outside vocalists, who were vociferously cheered by the assembled mob. While this was going on, the chapel-keeper, who had been deceived as to the real use for which the building was required, made her appearance, with the fee which had been paid by the stranger for the loan of the chapel, and, as he refused to quit and give up the key, she threw the money at his feet. He declined to take it, and a general scramble for the cash was made by the crowd. The intruder continued his performance to the end of the programme, amidst great tumult, and it was a considerable time before order had been restored in the place.

Easter Dues.—In the Court of Queen's Bench, on Wednesday, the case of the Queen *v.* Kidd came before the court. The case arose on an ecclesiastical claim as to the right to recover the sum of 6½d. by way of Easter offering. There had been a proceeding before the magistrates under the Act 7th and 8th of William III., cap. 6, giving a summary remedy for ecclesiastical dues upon any parochial right, custom, or prescription; and two questions were raised—whether this statute applied to a customary claim of an Easter offering; and whether, if so, the jurisdiction of the magistrates was vested by a *bonâ fide* dispute as to the existence of the customary right. In a recent case in this court, it was contended that there was a common law right to an offering of twopence; but the present, it will be observed, was a claim of 6½d., which could only be done by custom. It was contended, on the part of the appellant, that the magistrates could never determine a question of disputed custom; and a case in this court in Lord Campbell's time, Ayrton *v.* Acton (14 "Queen's Bench Reports"), which decided that mortuaries were not within the magisterial jurisdiction, was relied upon as showing that no ecclesiastical claim founded on custom could be deemed within the jurisdiction. Mr. Kidd, the appellant, is a Dissenting minister at Preston, and the magistrates had made an order upon him for payment, against which he had appealed. It appearing that the custom had been disputed at the hearing, and there being nothing to show that it was not disputed *bonâ fide*, the court decided in favour of the appellant, the defendant.

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

"W." claims a right to speak on the question raised by Mr. White, on the ground of twenty-six years of active work in the interests of temperance, education, and other measures for the benefit of the working classes. He says:—

Our creed-constituted religious systems are felt by the intelligent among working men to be very defective, if not absolutely false. They conceive them to encourage the *name* to live, rather than the *reality*. They point in evidence to the barren lives of the bulk of professing Christians, and contrast this do-nothing profession with the active beneficence of life and means of many non-professors.

The current phraseology in which religion has been so long stereotyped, is to multitudes meaningless and totally unintelligible, and to many more the mere garb of cant and hypocrisy. Many of these phrases are the current banter in workshops when religion turns up as the subject for ridicule and contempt.

The teaching that makes a religious life contingent upon some external influence to be implanted in the individual, and over which he has little or no control, keeps myriads away from the religious teaching of the day. They cannot comprehend it, they know not the shibboleth to command its presence, they despair of ever getting it, relinquish all attempts, and leave our churches and chapels to those who can understand the doctrines taught, or the multitudes who sit through our services as a thing of form or respectability.

The teaching that man is inherently vile, and that he cannot make himself otherwise without the mysterious agency referred to above, has driven the world away from all religion, and left the festering mass—far beyond the handworkers—to live to the world, the flesh, and the devil. "My stepmother always told me I should come to the gallows," says the mild boy Gabbitas, "and I knew I should murder somebody." And he broods over the prediction till he verifies it. This is but an exaggeration of our religious teaching. We tell the people they "are born in sin and shapen in iniquity," and that they are powerless for righteousness unless they undergo some mystic and incomprehensible change; and they believe us, and do the works of their imputed father.

Finally, many of our working men are learning that religious life demands purity; that the laws of life and health are God's laws; that obedience to these is as imperative as obedience to the laws of a higher character; that the narcotization of the body by tobacco and alcohol is disobedience to God; and those who thus disobey are not just the persons to set themselves up as *par excellence* the teachers of religion, and to proclaim to the world, "The temple of the Lord are we."

I could enlarge; I forbear. I could suggest remedies; I also forbear. It will not be a severe task for the readers of the *Nonconformist* to see the alternative for much that I have written. I must however say that, having much to do with making dirty (morally) people clean, and also much success in my work, I find the best means to be, not to tell them they are irretrievably dirty, and powerless to cleanse themselves, but to lift them out of their dirt, give them a good scrubbing, set them before a glass, and show them how pleasant it is to be clean, and how easy to keep themselves so.

The Rev. D. W. Purdon, of Hinckley, thinks the working classes might have reason to protest against the assumption that they are more alienated from religious institutions than other sections of the community. He adduces the following reasons for this belief:—

1st. The working classes form the great bulk of most congregations, at least out of the Establishment, and specially so of our week-night congregations.

2nd. They form a fair proportion of our church-members, that is, in Dissenting churches.

3rd. From their ranks are mainly gathered our staff

of local preachers, Sabbath-school teachers, tract distributors, &c.

4th. According to their ability they contribute a fair proportion to the support of our religious institutions.

5th. As a class there are none who more heartily appreciate faithful, manly, loving ministrations from ministers of all denominations, none more thankful for warm and true-hearted effort on their behalf, as witness those services which have been conducted in workshops, &c., during the interval for refreshment.

6th. They have mostly formed the hearers in the many and large gatherings which have characterised our out-door preaching services.

7th. They are, as a class, most ready to give a hearty and respectful welcome to any minister of the Gospel, who at a seasonable time, and in the true spirit of the Master, shall visit them; they may not be very demonstrative, but few of them think lightly of such a visit.

So far as my experience goes, and that of many Christian workers with whom I have conversed on the subject, I should hardly feel able to set these points aside. The last, but not least, of them is strikingly confirmed in your last issue by the Rev. J. Robinson, of Halstead, who says, "During the fourteen years I have been a Dissenting minister I have not met with the slightest rudeness in the house of a working man," and "never had I in a single instance to say a word in justification of my visit." Cannot most ministers bear a similar testimony? As to their reception of tracts, I know where in the worst part of a mining population the distributor, who with the tract had kindly inquiries to make respecting the health, &c., of the family, was always pleasantly called to account if she omitted her usual round, was always welcomed, had the best evidence the tracts were read, being received even where one that could read had to be called in for that purpose. I could add much more to show that the "alienation" is not *proportionably* greater among the wage-receiving class than among any other.

At the same time, I admit that there is a sad amount of it in this class; and my honest conviction is that the cause is to be found very largely, partly in that priestly inconsistency, assumption, and intolerance which not only characterised days gone, but of which we, as Dissenters, see far too much even now, and partly in the conscience-benumbing teachings which not long ago so prevailed in the Establishment. I fear also that the drinking customs of our day have much more to do with this question than some suppose. These drinking habits and frequenting of public-houses, with what passes, there can scarcely produce other fruit; and I think that to this source must be traced the loss of many of our elder Sabbath-scholars—for if they have not formed the habit at home, they can scarcely avoid it when they, as apprentices, &c., are almost forced into the drinking usages common to many workshops, which too often lead to the most baleful associations. At any rate, it is well we should know why so many of this and every other class are so far alienated from our religious institutions. For though I believe that the complaint respecting the working classes alone is properly the property of the Church of England—where, if I mistake not, it originated—our own churches need to be stirred up to more activity among *all* those who are living without God and without hope in the world. And while we do not overlook other classes as not needing attention, we may legitimately *start* with the working classes—and as a preliminary of such conference as is proposed, or rather as a practical carrying of it out, would it not be well if in each church and congregation the wage-receiving portion be invited to meet (all the better if after a tea), and endeavour to gain from the working men in attendance their impressions on this subject with respect to their fellow-workmen?

"S. F.," Uppingham, is surprised that among the industrial population, to whom the letters of Mr. White and others of our correspondents apply, the agricultural labourers should appear to be excluded. He asks why they are excluded:—

Is it that the alienation of the farm-labourer from religious instruction is not so great? Alas! I am inclined to think it is even greater than that of our large towns. Let anyone go into our country chapels, or enter our so-called "poor man's" church, and where shall we find him? We look in vain, for he is not there. He is to be found wandering in the fields, searching for game or sport of some kind. He is seen loitering and hanging about the corners of streets, collecting in groups to make sport of passers-by, and worst of all, spending his time and his money at the public-house. Anyone who has visited our rural districts can vouch for the truth of the above statement. If this is the case—and it *is* so—surely the agricultural labourer should not be left out. There is too much of what your Clapton correspondent calls "the priest in the pulpit, the man up there." We want more of the house-to-house visitation. It is true we have our parish *cures*, but they go as one having authority, as one having a *right* to go, backed by the State; and such is the nature of an Englishman's spirit, that even the most ignorant of the village labourers have enough knowledge to kick at this; and when they make their visits, upon what subject does their conversation turn? It is too well known, I need not answer it. We have our lay preachers, many of them good pious men, but very few of them qualified to preach and explain the Gospel in such a manner as to be acceptable to their hearers; they are disliked and will not be heard, which is the cause of many keeping away. Then again, we have our tract distributors; this is a field where much good might be done, but what of it? It has fallen into too much of a piece of machinery, we have a tap, tap, at the door, a tract is called for, another left, and away goes the distributor. A great many of those who do this work are too young and inexperienced, and it is here where those good and pious men who are so out of place in standing up to preach should be at work: they should take the tract districts, and in leaving tracts would probably gain an easy entrance into the house of the poor man, and then might talk to him and his family about that which most concerns them in this life, and upon which their future happiness or misery depends; they might say something which by the grace of God would give peace to some distressed soul; they might read the Bible and pray with them, and by-and bye might persuade them to attend the house of God. But the main cause of all this alienation is to be found in the apathy and *spiritual deadness* of the professing members of our Christian churches. The general idea amongst them is, that *they* have nothing to do, so they sit down, fold their hands, and leave all the work for the minister. The working man wants taking by the hand and have given to him a warm reception, and let him see that it is his interest and welfare you have at heart then he will be drawn—he will be won over. Do away with that feeling of superiority which manifests itself so much amongst Christians, they say—if not in words, their looks and actions express it—"Stand back, I am better off and superior to you"; or in other words, they give the poor man the "cold shoulder." Let this be altered, and don't treat the working-man as something inferior, and his feelings towards you will soon be changed; he will be more susceptible and more "get-at-able." We want more of Gladstone's flesh-and-blood doctrine amongst us.

I think the remedy for the existing state of things will be found in evangelising and missionary operations. If each church were to form itself into a minature missionary society, and become a centre for the diffusion of the Gospel, in the way above stated—that of evangelising; and the operations well watered with earnest prayer, the face of things would soon be changed, and the object so much desired would be the certain result.

"EGOMET" reflects severely on what he believes to be the fact that all our churches are departing from Scriptural simplicity and putting on to a large extent the garb of the Man of Sin. This will, to a great extent, account for the estrangement of the working classes, and may also, he fears, ere long, keep out of the Church the truly devout and thoughtful of every class. He writes:—

Our churches are fast becoming mere associations for the support and extension of a Protestant priesthood—a priesthood vastly different to that described in the Word of God as a Royal Priesthood. In proof of this, witness the gradual widening of the gap between the clergy and the laity, the donning of the gown, and the other *etceteras* whereby that distinction is being more sharply defined, and especially the jealousy with which any attempt at preaching by laymen is looked upon by the ordained ministers of many of the denominations; look, too, at the extreme outcry at the present time on behalf of ministers' salaries. In some of the denominations this is carried to such an extent as would fully justify anyone logically to conclude that the Church was organised for the minister, rather than the minister (as the very word implies) set apart for the Church.

This course being adopted and continued and increased, will ere long make our voluntary churches a burden grievous to be borne, and the Gospel, instead of being the freest thing under God's heaven, will become a luxury only to be had by those who have of this world's goods enough and to spare. I should like some statist to enumerate the cost of conversion per head in this age of calculative genius as compared with that of Paul and Peter and the rest of the brethren who, when scattered abroad, went everywhere preaching the Gospel. I hope I have not shocked you by such a statement. It is a fact that at this present time, when machinery only of an expensive kind is used to any extent for spreading the Word, that results are far short as compared to that time when every lover of the Saviour took up his parable and cried aloud, "Come," and when the preacher could emphatically say to those without, "I seek not yours, but you." Sir, these are things which ought to be looked in the face. The infidel can be bold, and charge the disciples with delegating their own duties to others who are ready to do it for a consideration, and they can fearlessly ask, How can you believe that men are being damned, and yet stand heedlessly by quieting your conscience by hiring a substitute? and the mechanic looks on and sees only a piece of jobbery whereby the wealthy in the Church receive the honour, and the minister the pay.

I say, sir, that a feeling of Popery is fast stealing over our voluntary churches as well as that of the Establishment. Ministers generally don't like laymen to preach, and congregations generally have an equal objection; so much is this the case, that labours of love are fast dying out in some of the denominations, in others they have never been allowed, and work only for pay is becoming the order of the day. How many of the churches are there who would be satisfied, in the case of their minister being unable to supply the pulpit on any Sabbath-day, to put up with an address from their deacons or other church-members? Very few. In such a case the town would have to be ransacked for an ordained minister, and after securing such a one, and guaranteeing him his guinea or two guineas as the case may be, probably his labours would fall short of the lay brother who would have done his best out of love to the Saviour; but then it is not respectable, his education has been confined to the Spirit and the Word, he knows nothing of Greek, and above all has not been ordained!

Imagine, sir, such a piece of diplomacy as this in Apostolic times; and this is not a fancy picture, but a fact, and one not overcoloured, but toned down. Facts connected with churches often occur, which, if written in Scripturally simple language, would cause the blush of shame to mantle the cheek of the veriest professor. But, Sir, I have written too much, and in conclusion let me say that I do not desire to lay the blame anywhere particularly: it is an outgrowth caused by various circumstances, and might be removed without detriment to any existing interest, and with advantage, humanly speaking, to the church within and the world without.

If in the suggested conference a paper or papers were read, in which the principles of a New Testament Church were clearly defined, at least in as far as they can be collated from the New Testament, and if these were brought out and contrasted with present practice, much would be done whereby the church might be benefited and made more useful to the world. We want not fewer ministers; we want not that they should be less highly educated, or paid, or respected, but we want, if possible, an increase of these in every respect, and over and above this, all, both deacons and elders, and church-members who have the ability, urged and taught to use the talents which God has given them in spreading a knowledge of His salvation to those who know not God. We want the ministers to become professors of theology in the churches over which they are placed, and the church in its every member to become ministers of the word, we want more of the Scriptural equality of brethren in the church, and less of the distinction between rich and poor. More meetings of the church-members for edification, and salutation, and greeting, in short more true piety exemplified, and less of mere increase of numbers without piety, more consistent and Scriptural giving by the members of the church, and fewer, if any, appeals to the world. The church ought to support its own ordinances and spread the Gospel at its own cost, and then would it be more of a spiritual society, and less of a mere association of respectable people, many of whom, were a persecution to arise because of the word, would turn back and walk no more with Him who is the church's head and the church's Lord and Master.

The *Working Man* (Cassell's) of last Saturday contains some correspondence on this subject in answer to a letter addressed to that journal by "A Middle-Class Layman," a few weeks previously. One correspondent, a disciple of Comte, who occasionally figures at the Cleveland Hall (Secularist), sees one cause and would provide one remedy:—

The cause of the alienation of the working classes, as well as that of other classes, from religious institutions is simply the growing *scientific* character of the age, which creates a scepticism, or an incredulity, towards any doctrines not founded on *scientific* evidence—not developed by the *positive* method, *i.e.*, by observation and experience. This implies the rejection of all theology which is universally based on the imagination and tradition.

By calling in the aid of M. Comte and his expositors, Messrs. Congreve, Lewes, and Miss Martineau, he would show the "thoughtful" readers of the *Working Man* that—

There is a "religion" developed by a philosopher who is generally admitted to be "one of the greatest thinkers of the age," which will harmonise with the most advanced stage of human progress, because it is founded on the universal and immutable laws of Nature.

Another correspondent, signing himself "S. G. Larner, of Goole," says:—

There are various reasons for the working classes not uniting with the various denominations, or attending public worship. I will state what I consider to be one of the greatest obstacles at the present time existing in most of the churches (I mean places of worship). The leading men, generally speaking, belong mostly to the higher or middle classes, and as a general rule they have little or no sympathy with the working classes. They will not associate with them, or scarcely notice them. They carry their pride and haughty mien to the house of God, and for fear of losing caste they separate themselves from the poorer classes, and by actions, if not in words, they say, "Stand aside, I am holier than thou." And it is to be lamented that the majority of our ministers are as indifferent about the poorer or working classes as the higher classes are. A working man is scarcely known by our travelling ministers, or even by many church ministers, while there is scarcely a wealthy man in any church but what is well known by the minister, who, as a general rule, will put himself to a little extra trouble to give the man of wealth a courteous salute and a shake of the hand; but who passes by the working man—it is below his dignity. Now, sir, we as working men cannot shut our eyes to these things—we cannot help seeing them, and, seeing them, we feel that we are despised. We come to the conclusion that if they cannot be sociable with us in the House of God, where all are equal in the sight of God, they never can associate with us in heaven. Either the rich will be shut out or the poor will be shut out. No two classes there; no distinction there. Jesus said, "By this shall men know that ye are my disciples, if ye have love one for another." What is love? How do our leading Christians practise it? Love looks on the working man, and acknowledges him as one of the sons of God, equal with the rich. When Jesus was on earth, He made the working men—those ignorant fishermen—His chosen companions. Would to God our ministers of the present day would do the same, and preach and teach the same ungarnished doctrines that Jesus taught and preached, and walk in His footsteps, and lay aside their pride, and fear not to teach and preach the whole Gospel of Christ, and I have not the least doubt but thousands in town and country who hardly ever attend a place of worship would flock to hear the Werd of God. That, sir, is all the modification that is needed to attract the working classes to a place of worship.

A third writer says he can understand the antipathy of the working classes to the Roman, English, and Wesleyan Churches; but, he continues,—

I cannot understand why they act so to the Congregational Church, as their polity is in accordance with their avowed aspirations—manhood, and even womanhood suffrage, vote by ballot, liberty of speech, &c. I know that many working men, members of Congregational churches, would gladly join with other working men in any organisation for the benefit of their fellows.

THE SPECIAL RELIGIOUS SERVICES IN LONDON.

On Monday evening a social meeting for conference and prayer of the committee and stewards engaged in promoting the Special Religious Services at St. James's Hall and the Britannia Theatre, was held in the Young Men's Christian Association Rooms, Aldersgate street, Mr. Samuel Morley in the chair. After refreshments and devotional exercises,

Mr. MORLEY said the committee had invited the stewards who had been so earnestly engaged in connection with these services, not to thank them, for they did not look for thanks, but to congratulate them on the evident good which had been already accomplished, and to ask them how they might make such services yet more useful. The work in which they had been engaged was one of much self-denial, and they were well entitled to the kind co-operation and counsel of the general committee, which, in their name, he offered to the stewards on this occasion. The committee would also be glad to hear any suggestion which might be offered, not only as to the special work in which they was engaged, but

also on the larger question—the evangelisation of London. He confessed that he was appalled when he thought on the spiritual destitution of the metropolis. No doubt much was being done to meet the great, and in many respects growing evils of the day, but after all they were not providing for the increase of population, leaving the great mass of destitution as they had found it years ago. He felt that they were only on the threshold of this work, and had need to take counsel together and stimulate each other so as to secure every variety of means and adapt them to the wants of the community. He was glad to find that a conference was to be held to consider how they might bring in the working classes, or artisan population, few of whom were found under the means of grace; and from what he had heard of a preliminary meeting of the promoters of that conference, he was sanguine that much good would result from it. He felt, however, that the greatest thing that could be done was for every Christian to show that he was real; that could only be done by personal and daily consecration, showing it in the market-place, in the warehouse, in the counting-room, and in the workshop, by a consistent, holy life that the careless multitude might be made to feel that there was a reality in what they professed. In working, as they were now doing, in connection with these religious services, he would say, don't be impatient of results. The seed has to be cast upon the waters in faith, and it may not be seen in the fruit until "after many days." He was not a believer in what was called religious statistics; that is to say, while they were to look for results and lay hold of them and turn them to yet higher account, they were not to judge of progress by tabulated statistics which were but too often made too much of to help appeals for aid, when reliance should rather be placed on the results of Christian effort, so showing and so proving themselves as not to be mistaken. He quite agreed with those who held that the Gospel and the Gospel only could save the sinner, but there was a lower level on which they might all work, and he therefore accepted temperance societies, working men's clubs, and such like methods of dealing with the masses as might lead on to the higher level of Christian service, thus preparing the way for the Gospel, without which the world could not be brought to the rule of Christ. He would suggest also whether less doctrine and more practical preaching was not a question worthy of consideration. No doubt it was the duty of the minister to build up his church with intelligent preaching, but in these evangelistic services elaborate doctrinal discourses would not do, and indeed in all these services they required simple, earnest setting forth of the great leading doctrines of the Gospel as Christ had taught them Himself. He believed that many went to St. James's Hall now regularly, just because they there heard that kind of preaching, and that many shopkeepers and tradespeople who had not been in the habit of going to any place of worship, were now regular attenders there, especially in the afternoon, and were receiving lasting good. In the Britannia theatre the attendance was evidently more of the working classes, for whom these special services were chiefly intended, and his only regret was, that they had no means of gathering up the fruit of these services by meetings held during the week. They wanted a room, where they could invite the people to a cup of tea, and otherwise bring such social influences to bear on them as might, by the Divine blessing, serve to promote their highest good. But that and other points would now be for the meeting to consider, and he would, therefore, invite a free interchange of thought in the least formal manner possible, that the committee might, in carrying forward these services do so yet more usefully, and perhaps extend them. (Hear, hear.)

Mr. STURGE was much pleased with the results of those services, and hoped that something more would yet be done to provide halls in which they might combine many operations, as in Mr. M'Cree's hall in St. Giles's, for the benefit of the working classes.

Mr. COLLINS had attended the services and been privileged to help in the arranging for them in St. James's Hall now for seven years, and he could not but thank God and take courage. They were never better attended than on last Sunday, and while the preaching had been of the most sound and practical character, the prayer-meeting which followed the afternoon's service had been a most hallowed service. He had seen a thousand people at that meeting, and many of them bowed down with evident contrition and silent sorrow. While he would not say a word that would appear to reflect on what were called revival meetings, he yet felt that in the earnestness of the scenes which were every Sunday afternoon to be seen at St. James's Hall, there was a power far more potent than that which sometimes showed itself in a more demonstrative form. (Hear.)

Mr. TAYLOR could speak for the services in the Britannia Theatre, and testify that they were never more efficient and never more impressive than they were at present. Last Sunday they had the very audience that was desirable, and a more attentive meeting was never assembled. Mr. Taylor related some cases of conversion that had resulted from these services.

Mr. JOSIAS ALEXANDER had been chiefly connected with the St. James's Hall services, and he must say that they had far exceeded his expectations, and deepened his conviction that the sure and certain way to reclaim the masses who are living in careless indifference to their eternal interests or in open sin, was to bring the loving Gospel of Jesus to bear on their hearts and consciences. He would not like to say a word which would discourage the labours of the many good people who were seeking to benefit the working classes, by means of working men's clubs, but he held strongly that the working man's home was far more important to him, and that in the cultivation of right home feeling in connection with the realisation of the Gospel as the spring of our highest joy, lay the source of our hope in dealing with the working classes.

Mr. HENSON, who had been for some years missionary in connection with the services in the Britannia Theatre, testified to the great good that had been done there. He could see seven stewards present who were brought to Christ by means of these services, and there were many others who had found the same blessing which the day would declare. He would suggest that it might be well for the preachers to go beyond the grand elementary truth of "Believe in the Lord Jesus Christ and be saved," and show how they were to "work out their own salvation," and also that it would be well if there could be a prayer meeting held in the theatre immediately after the service.

The Rev. J. H. WILSON said the statements made that evening must deepen the conviction in their minds that too much importance could not be attached to these services for the good done in them; but they were valuable also for the good done by them, for many a minister and clergyman would have cause to bless the day when they were first established in London. For having to adapt themselves and prepare their discourses on the principle, not only of free speech, but of free prayer, the reflex influence of this would be felt by their own congregations. Indeed, he had met with one clergyman who had acknowledged that he had never known the power of preaching until he had come to realise it in these services. Mr. Wilson suggested that something should be done to engage music-halls and concert-rooms, so as, as far as possible, to counteract the evil influences of those places during the week. There had been scarcely any increase in the number of theatres during the last thirty years, and what was called the legitimate drama was now unpopular. But the music-halls and concert-rooms had increased from four to 400, and the entertainments provided in them, combined as they were with smoking and drinking, were ruining thousands of young persons who were attending them. He had preached at some of these halls on the Sunday, and never had more attentive audiences, so that if they could afford to rent them, much good might thus be done.

Other suggestions were offered, after which the Rev. EDWARD PEYCE, the honorary secretary of the committee, said that he would be glad to receive suggestions at any time, and that the committee would be always ready to carry out whatever should appear likely to make the services yet more and more useful.

The Rev. W. SHIPTON closed the meeting with prayer.

LONDON.—NEW COLLEGE CHAPEL, ST. JOHN'S WOOD.—The resignation, through illness, of the Rev Henry Christopherson, minister of New College Chapel, is announced. After only partial duty, followed by four months' rest, Mr. Christopherson found himself unable to resume his labours. Indeed, he nearly fainted in the pulpit three Sundays ago. The obvious necessity of total relief from all ministerial anxiety, as well as labour, for a protracted period, and an earnest solicitude for the welfare of the congregation in the meantime, led him to send in a resignation, which, he stated, was absolute and final. It was therefore accepted. At a meeting convened for the purpose, resolutions expressive of gratitude, sympathy, and earnest desires for Mr. Christopherson's speedy restoration to health and active service, were unanimously passed, and steps were at once taken to present him with a substantial token of respect and affection.

LONDON.—CAMBERWELL.—On Wednesday evening an interesting public meeting was held in Albany Chapel to announce and further an effort now being made by the Rev. De Kewer Williams to raise a spacious and commodious chapel and schoolroom in the northern and most populous district of Camberwell. After prayer by the Rev. W. K. Rowe, it was announced that Samuel Morley, Esq., has generously offered 500*l.*, and the London Congregational Chapel-building Society the same sum; and a list of donations was read, including a communion-table. Peter Tait, Esq., twice Mayor of Limerick, took the chair, and dwelt on the fact that in the adjoining parishes of Camberwell and Newington there are more than 150,000 inhabitants, and only provision for about 50,000 in all the churches and chapels The Revs. W. A. Essery, P. T. Turquand, J. Pillans, J. C. Gallaway, M.A., secretary of the English Congregational Chapel-building Society, and William Tyler, praised this endeavour to provide for a very necessitous neighbourhood, and spoke of the high character, ability, and energy of the minister.

VICTORIA PARK.—The iron church erected for the Congregationalists at the extremity of Bethnal-green parish is to be replaced by a permanent structure capable of holding 2,000 persons. It may be remembered that the first pastor, the Rev. H. D. Northrop, B.A., resigned last spring, and was succeeded by the Rev. R. Seddon, who, owing to various circumstances, was not publicly recognised till a few days ago. Since the ministrations of Mr. Seddon have commenced seats have been put into the aisles, the vestries and principal lobby have been thrown into the chapel, and the gallery has been doubled, making the accommodation now upwards of 1,200; yet the place is well filled every Sabbath morning, while in the evening it is crowded to overflowing, a large number having to go away unable to obtain even standing-room. Under these circumstances, the people feel compelled to take immediate steps for the erection of a permanent building. Plans are being prepared by Mr. Poulton, the architect, and the building will be commenced as soon as possible. Substantial help has been promised by Samuel Morley, Esq., and the London Congregational Chapel-building Society, and the congregation has already promised about 3,000*l.*, although a large majority of them are poor. The building will cost 10,000*l.* It will be erected on a site which is part of what was the notable Bishop Bonner's orchard.

FLINT.—Mr. W. S. Roberts, late a student at Carmarthen Presbyterian College, has accepted an invitation to the pastorate of the Independent church at Flint.

ABERSYCHAN.—Mr. W. Griffiths, of the Carmarthen Presbyterian College, has accepted an invitation to become the pastor of the Independent church at Abersychan, Monmouthshire.

NEW BAPTIST CHAPEL, SHIPSTON-ON-STOUR.—The Baptist church in this town was formed in 1780, and, having obtained a piece of copyhold ground, proceeded to build a place of worship, which, until recently, was used for that purpose by the congregation. The building had, however, become so dilapidated as to be unsafe; the church therefore resolved to build a new chapel. Being unable to obtain a new and better site, they first enfranchised the land, and afterwards commenced the structure, which was formally opened on Tuesday, Nov. 20. The chapel is in the early English style. It is built of stone, with Bourton freestone coins and windows. The commodious entrance-porch and aisle are paved with tesselated tiles. The roof of the chapel is open, the pews of the most modern and comfortable construction, and the platform-pulpit of an unusually light and pretty design. The whole of the woodwork is stained straw colour and varnished. The chapel is lighted at night by three star pendants from the principal rafters. The chaste simplicity and quiet beauty of the chapel are much admired. The new schoolroom and vestry are at the pulpit end, and are built at right angles to the chapel, so that by a large archway in the wall between the two the schoolroom can be used for the purpose of public worship. The works have been admirably executed by Mr. Harry Parker, of this town, and the undertaking, as a whole, is an evidence of the improved taste, the enterprise and liberality of modern Nonconformity. This highly successful issue is in large part owing to the indefatigable and skilful efforts of the Rev. G. Robson, who, for the last thirteen years, has been the much-esteemed pastor of the church. The first services connected with the opening were held on Tuesday last. At two p.m. a sermon was preached by the Rev. H. E. Von Sturmer, of Worcester, from Psalm lxxxvii. 2, and in the evening, at six, by the Rev. C. J. Middleditch, of Blockley, from 1 Tim. iii. 15. At five o'clock a tea-meeting was held in the White Horse assembly-rooms, and as the tea was generously given by the ladies, the proceeds of the tickets made a handsome addition to the collections. On Sunday, the 25th, two sermons were preached by the Rev. William Allen, of Oxford, in the morning from Ephesians ii. 19, and in the evening from Psalm xix. 1, 2. The congregations were excellent and the sermons fully sustained the reputation of the several preachers. The attendance of many friends from neighbouring towns was very gratifying to the congregation at Shipston. The collections altogether very nearly amounted to the noble sum of fifty guineas.

NEW CONGREGATIONAL CHURCH AT LEWISHAM.—On Tuesday, Nov. 20th, the memorial-stone of a new Congregational Church at Lewisham, for the use of the congregation of the Rev. Henry Baker, was laid by Mr. Samuel Morley. A large number of persons were assembled, and the proceedings commenced by the singing of a hymn, and the reading of a selection of Scripture by the Rev. E. Dennett, of Greenwich. The Rev. W. Tyler then offered prayer; after which Mr. Fox, the secretary of the building committee, read a statement referring to the circumstances under which the new church was to be built. From this statement it appeared that some time since, in consequence of the inadequate accommodation afforded in Union Chapel, the present meeting-place of the congregation, it was deemed expedient to erect a building more suited to the wants of the neighbourhood; but no site could be obtained till about a year ago, when the present piece of ground was secured at a cost of 600*l.*, and numerous promises of support were given. The building about to be erected will afford sitting accommodation for about 1,100 adults. The architect is Mr. John Tarring; and the contract for the erection of the building has been taken for the sum of 6,760*l.* It is to be completed by the 1st of October, 1867. The total cost will be about 8,000*l.*, of which 4,630*l.* has been promised, and exclusive of the amount collected on Tuesday, between 2,000*l.* and 3,000*l.* has been already given. Mr. Morley, having laid the stone in the customary manner, delivered a short address, in which he congratulated the pastor and congregation on the auspicious commencement which they had made, and spoke of the necessity which exists in the present time for the increase of such efforts. The Rev. Dr. Vaughan then addressed the assembly for some considerable time in a most elaborate speech, showing that though Christ, when on earth, did not absolutely depreciate the worship of the Temple, He Himself invariably attended the synagogue, and that the worship at the synagogue resembled in many points, especially in its freeness and independence, the principles of modern Congregationalism; and on this ground he advocated the extension of the Congregational system. After the address, the persons present were invited to put their contributions on the

memorial-stone, and during the day, in addition to the sum already given, between 700*l.* and 800*l.* were collected. In the afternoon, an excellent cold collation was served in Union Chapel, at which the Rev. H. Baker presided; and addresses were delivered by Mr. Morley, the Revs. Dr. Vaughan, T. Binney, J. G. Rogers, J. Beazley, J. Viney, J. Finch, Esq., and others; each gentleman speaking almost entirely upon the ritualistic question, and the protest which Nonconformists were called upon to bear against it. Mr. Binney in the course of his remarks said:—

He was not much of a ritualist; but there were some things amongst themselves which he should like rather different from what they now were. He did not much like Gothic; he thought something simpler and plainer would do: but he should not mind having in some part of the building a continual exhibition of the grand idea of the death of Christ, and he should like to have one place to pray at, and another to preach from, so as to be able to conduct the worship close to and mixing with the people, and then for convenience to go up higher and preach. Mr. Morley and the Bishop of Oxford seemed to be of the same opinion, that more dogmatic teaching was wanted; but he supposed they did not mean by that phrase the same thing. While the bishop meant that truth should be asserted and laid down on the authority of the Church, Mr. Morley wanted to have the truth certainly, broadly, and boldly stated, and then sustained and reasoned upon out of the Scriptures; and this was just what was wanted. They were sometimes told that preachers preached theology, and not religion; but, in reply, he would say that while it was possible to have theology without religion, it was impossible to have religion without theology, and, however poor a preacher or man might be, yet preaching was a Divine institution and was God's grand instrument for saving the world. It was said that Dissenters had no right to touch the Church of England; but while it was a national Church, and continued to be under the law, the law ought to rule, and if men ought not to conform to the law they either ought to be made do it, or else to leave the Church altogether. (Cheers.)

Tea was served in the chapel at six o'clock, and a public meeting was held at seven, at which Sir John Lubbock, Bart., presided, and addresses were delivered by the Revs. J. Corbin, J. G. Rogers, R. Seddon, Geo. Martin, and J. H. Wilson. On the motion of Dr. Lockhart, seconded by Mr. Wood, a unanimous vote of thanks was passed to the chairman. The sums collected during the day amounted to about 750*l.*

Correspondence.

A CORRECTION.

To the Editor of the Nonconformist.

SIR,—As English Dissenters have no wish to claim honours which do not belong to them, it may be well to correct an error which appeared in your last impression copied from the *Greenock Telegraph*.

Mr. Bompas was *fifth* wrangler in a remarkably good year, and would undoubtedly have obtained a fellowship had it not been for his Nonconformist principles. But we had no *senior* wrangler till that honour was gained by Mr. Aldis.

I am, Sir, your obedient servant,
A. H.

Hackney, Nov. 22, 1866.

THE ABOLISHED MUNICIPAL DECLARATION.

To the Editor of the Nonconformist.

SIR,—As another instance of the unaccountable ignorance of Churchmen concerning the Act passed last session abolishing the obnoxious declaration, the town clerk of Aberystwyth insisted that the new c uncillors should make the declaration as heretofore; assigning, as a reason for so doing, that the old law had not been abolished, and that the new law, if passed, had no reference to the office of town councillors. However, after a short discussion, the newly elected councillors, two Churchmen and *two Nonconformists*, consented to tranquillise our worthy town clerk by signing the declaration. But I am happy to say that our new mayor, Richard Roberts, Esq., refused to do so, telling the town clerk that he would risk the consequences of his refusal.

CYMRO.

November 23, 1866.

MANCHESTER NEW COLLEGE.

To the Editor of the Nonconformist.

SIR,—There are three verbal errors in my letter as printed in the last number of your paper. "*Rejection* of Mr. Martineau" should be read instead of "ejection"; a similar "*post*," instead of "part"; and "Mr. Martineau was *rejected*," instead of "ejected."

It was unnecessary for you to suggest to me an *inquiry* into the administration of Manchester New College. I am a trustee of that college; I was for some years a member of its managing committee, and one of my sons was educated there. I am therefore well acquainted with its character, and I again emphatically assert that it is not a Unitarian college. It is, "in fact," what its "nominal constitution," as you are pleased to call it, expresses. It could not be otherwise except by a breach of faith on the part of its conductors. Before you ventured to intimate that it was other than it professed to be, it would have been well that you yourself had made the *inquiry* you recommend.

I am, yours faithfully,
JOHN GORDON.

Evesham, November 24, 1866.

THE EARL OF DARTMOUTH'S TOLERATION.

To the Editor of the Nonconformist.

SIR,—I have just been reading your article in yesterday's *Nonconformist*, headed "Ecclesiastical Notes," wherein reference is made to the "tolerant" Earl of Dartmouth and his action towards the Dissenters at Slaithwaite and Lingards.

There is no occasion to seek for instances of that nobleman's toleration in Yorkshire. We have one remarkable specimen in this village, of which his lordship's uncle is vicar. The Independents on Tuesday last laid a stone, which would have been laid some years since, had they been able to obtain land, the greater part of which is in these parts held by his lordship as freeholder, and who will not allow any Dissenting body to erect a place of worship on his estate. But for all that, land has been obtained, and as you know, a building has been commenced, so that it is to be hoped the tide of Ritualism at one end of the village and of intolerant bigotry as represented in the parish church at the other end, may soon be stayed. Save us from the *toleration* of the Earl of Dartmouth!

Yours, obediently, &c.,
S. C. F.

Lewisham, Nov. 22, 1866.

THE APPETITE FOR RITUALISM.

To the Editor of the Nonconformist.

DEAR SIR,—When an individual wants pickles to enable him to eat his mutton, something wrong may be suspected in reference to his digestion. When one cannot eat without such stimulation it may be judged that the physician will soon be wanted.

Similar beliefs originate when men cannot digest their religious food without ritualistic stimulation. If the sharp smell of incense and the man-milliuery of sacerdotalism, and the genuflexions and the manuflexions of symbolism, are needed to whet the religious appetite, the digestion is weak, if not corrupt.

It is a spiritual dram-drinking. It is high-feeding; the habit prevails much in the upper class of society. The appetite bodily is pampered, the appetite sensational is pampered, night is turned into day, and day into night; hence the Ritualistic parsons find it their interest to man-milliner the devout and the honourable women not a few. They find unincensed prayers have not any effect; they require perfuming. Under the intoxication thus created, these men, endowed with the special virtue emitted from an episcopal hand, persuade people that they have power to confer what angels would blush to claim. As Cicero wondered how his two acquaintances, the Augurs, could keep their gravity when they pretended to divine the meaning of their Deity by reading the entrails of the beasts they sacrificed, so may we wonder at the impertinence of these man-milliners.

One excuse can alone be put forward: it is to be found in the fact for which I vouch.

Remarking one day to a young Independent minister how ill he looked, and asking him whether he had any great mental trouble, he said he had. He was about leaving the Congregationalists, among whom were his chief friends (Mr. Binney he named specially), and he had determined to join the Church of England. The cause he stated as being connected with infant baptism. To him, he said, it appeared a perfect mockery to practise infant baptism, because it was a ceremony without any end; whereas, were he a minister of the Church of England, he could by the same ceremony impart a sacredness to the same process by conferring *baptismal regeneration*.

This very condition in seeking some justification for the pretension of sacerdotal doings will serve to explain the adoption of ritualistic extravagances by the weak, putting aside the cunning.

Believe me, sincerely yours,
JOHN EPPS.

FROM THE GUNROOM TO THE BENCH.

(From the *Spectator*.)

Lieutenant Brand is not, we take it, likely to be in the pay of the Jamaica Committee. The committee seems respectably constituted, and not the kind of body to be guilty of such a trick as bribing an officer to cast a slur on the service; and, on the other hand, Lieutenant Brand himself is probably incapable of such an offence against the service. The Admiralty, who have pronounced that his letters alone, if authentic, render him unworthy of the name of an officer and gentleman, clearly do not even suspect him of the graver offence of being a creature of the Jamaica Committee; so that, considering all things, we do not see any room for the hypothesis that Lieutenant Brand is intentionally playing into the hands of Mr. Eyre's antagonists. But of this we are quite sure—that if Mr. Hamilton Hume and his colleagues could have stopped Lieutenant Brand's youthful pen at the sacrifice of (say) half the sum raised for Mr. Eyre's Defence Fund, they would have only refrained from doing so from motives of honour and not from motives of policy. The "larking" young fellow, who evidently thought his vulgar little epistles to Mr. Buxton such a capital joke, has acted precisely as he would have acted if he had been bribed by the Jamaica Committee to expose the recent courts-martial. The loss of Mr. Coleridge, Q.C., as counsel, if he be lost to the committee, does not even approach in its effect on the trial this unexpected appearance of the President of the Morant Bay Courts-Martial in the field. Involuntary evidence, too, is always more important than the deliberate evidence of subpœnaed witnesses, and Lieutenant Brand's evidence is purely involuntary, but exceedingly ample and instructive—at least, on one important point, the judicial character of Lieutenant Brand. The charge against Mr. Eyre is, we suppose—we have not heard the precise wording of the indictment—that by handing over Mr. G. W. Gordon illegally to a court-martial, which tried and condemned him without evidence of his guilt, and by approving the verdict and the sentence of death, he was the cause of Mr. Gordon's illegal execution, which the English law calls murder. Everything which tells on the constitution of the Court by which he was tried—and which tried also and executed 188 other persons, besides flogging a great many—will have the most important bearing on the main question likely to be raised—namely, whether all these trials, sentences, and executions were legalised by the existence of martial law at all—whether, in short, they were acts done in the exercise of a moderate and reasonable discretion for the protection of the colony against violence, or were, in any degree, acts needless and of cruel panic, unnecessary to preserve peace, and cruel in the eagerness shown for unlimited bloodshed.

On one of these points Lieutenant Brand's curious correspondence with Mr. Buxton will shed an instructive light. If we find that Mr. Eyre chose exceedingly unfit instruments for carrying out the martial law he deemed necessary, the only excuse for him will be that he had no others; but that will be an excuse only so long as the severities of martial law can be shown to have been reasonably held necessary. The knowledge that he had exceedingly unfit instruments for working properly so fearful a legal power, should have been one of the strongest possible motives for suspending its action the moment it was safe to do so. We all know that before Mr. Gordon's apprehension Mr. Eyre thought the danger in the main over. A bloody remedy had been effectually applied. He felt confident of the complete success of his own military measures. If he had the least doubt as to the instruments with which he was working, that doubt should have determined him at once, even if there had been other room for hesitation, to suspend the terrible agencies at work. Now Lieutenant Brand was one of the principal of these instruments. He was the president of the court-martial, and therefore we must conclude that his colleagues were even more unfit than himself for that duty, though *more* unfitness than absolute unfitness certainly passes the limits of finite conception, and lands us in all the difficulties of Professor Mansel's metaphysics. What, then, is Lieutenant Brand like? He sketches himself so happily in his correspondence with Mr. Buxton that there is no difficulty in answering the question. He is evidently an underbred, ignorant, *larky* young naval lieutenant, of the kind Captain Marryat took so much pleasure in sketching,—a young fellow who glories in practical jokes, who is probably cruel in the sort of way in which schoolboys are cruel, from levity more than from malice,—a young fellow who might possibly even think it a capital joke to toast a live rat at the end of his sword, but who, if he did, would do so as children tear away flies' legs and wings, without any power to realise the suffering he inflicts; in short, a fast young man, who may hardly know what courtesy and humanity mean, but whose nature boils over with so much animal vigour that no one would seriously condemn him for bad qualities which may be found in perhaps five out of ten hardy schoolboys, and are very quickly knocked out of them by a little experience of pain and suffering on their own account. As to sober judgment, Lieutenant Brand evidently does not know what the words mean. No doubt he sat in the gunroom and concocted these very silly and vulgar letters with his brother cadets, under the impression that they would produce a most depressing effect on Mr. Buxton, and humiliate him to the earth, if not terrify him. His first sentence charges the member for East Surrey with "wicked and malicious lies." Very likely he said to himself, and his juniors told him, that that was "damned plain speaking, which would make the fellow laugh on the wrong side of his mouth." Then there comes a little chaff of the West Indian naval school. "You may be a very fine buckra amongst the polished gentlemen at Exeter Hall." The lieutenant was pleased when he thought of calling Mr. Buxton a "fine buckra." He thought to himself that to apply to Mr. Buxton negro slang was 'paying him out in his own coin." Then the challenge was a good joke, and caused, no doubt, much jocular suggestion amongst the confederates as to 'how blue the Exeter Hall buckra would look if you could but really get him under fire.' Then the happy and dexterous compliment to the Admiralty,—"the Admiralty are my judges, not Buxton and Co.," and, with especially ironic emphasis on the Tory Admiralty, "we have a new Admiralty, my friend,"—a sad fact for him, as it now appears,—were all literary touches that no doubt commanded indiscriminate applause. Then, in the second letter, the happy thought of calling Mr. Buxton, who had spoken of his public capacity, Mr. Public Capacity, was, Lieutenant Brand sincerely felt, true wit, wit such as it is not often very easy to meet with. "Fair play is my motto, and true blue my colours," is just a slight excursion into moral eloquence. And then, when the young gentleman had finished his letter, he thought of a concluding sentence of the most effective irony,—"Please don't write any more, as I am very nervous, and you terrify me." One can almost hear the chorus of noisy animal laughter with which this ostentatious pretence of being cowed by a civilian was no doubt received. It is as old a joke as school-boyhood itself. Who cannot remember the thick-headed big boy who pretended to shiver and cower before the wrath of some clever small boy, looking out of the corners of his eyes all the time for the tribute of admiring delight in this great triumph of his wit from his circle of flatterers? There is no great harm in that sort of thing. Lieutenant Brand has only carried it a step or two beyond the usual age, and, with the usual stupidity of mere fighting-men, intruded on the great world of politics what belonged properly either to the fifth-form lubber in the playground, or to middies sky-larking aloft.

But when we come seriously to reflect that a stupid young man of this kind, who does not know what is silly from what is grave, who is without knowledge of the world, without knowledge of manners, too full-blooded to know what cruelty means, too obtuse to have the least sense of justice,

was the president of a court-martial in 189 cases that ended in a capital sentence, that he had the duty of considering what evidence was relevant and what was irrevelant, where there were signs of innocence or guilt, where a witness was telling lies under the influence of fear or hope of favour, where he was reluctantly admitting the truth,—when we consider, in a word, that Mr. Brand had the most delicate of intellectual and moral duties to perform in the case of more death sentences than all the now living judges of England have dealt with, even Mr. Eyre must feel that he far had better have settled each of these poor victims' case by the tossing up of a halfpenny. Indeed, in that case, about half the lives would have been sacrificed and half saved, though the wrong ones might have been sacrificed and the wrong ones saved. Lieutenant Brand, in all probability, looked upon the whole affair as a sort of rathunt. He and his comrades were standing by with sticks while the police acted the terriers, and routed out the wretched negroes whom the court-martial were to knock on the head. It was "hanging like fun," as one of the officers justly remarked, where the "fun" no doubt was impersonated in the president of the court-martial. A judge, in all grave cases, needs coolness of mind, impartiality, long experience, knowledge of the world, insight into human nature and passions, reverence for law if not large acquaintance with it, and a profound sense of justice. Lieutenant Brand has evidently heat of mind, violent prejudices, no experience, complete ignorance of the world except gunrooms, no knowledge of man, contempt for law, and all the injustice of partisan youth. Is there no grave responsibility attaching to the governor who left the actual business of trial to such a goose as this, to call him by no harsher name, in at least 100 cases of life and death *after* all imminent danger had passed by? No doubt General Nelson revised the sentences. But the actual issues of life and death of course remained in the hands of the men who heard the evidence with their own ears and saw the culprits with their own eyes. What style of men they were Lieutenant Brand's letters sufficiently show. As Mr. Buxton remarks, with quiet sarcasm, Lieutenant Brand's letter "has not *wholly* removed the doubt he ventured to express, whether the Lieutenant ought to have been entrusted for a whole month with the power of life and death over some hundreds of persons." There are many boys of fourteen whom we would have far sooner entrusted with the same powers. And, as we said before, tossing up would have been wise and just in the comparison. Not the least painful element in the Jamaica business has been the utter want of reality with which the public has conceived events happening at such a distance. We have reason to be truly grateful for the freak of hot-blooded insolence which has helped us to understand clearly the horror of entrusting the most responsible of judicial functions to a youth whose small intellectual faculties are still apparently in that noble phase when they seek their exercise in pinning dish-cloths behind the backs of comrades, and inducing friends to sit down unawares in tubs of water, or on empty space.

The daily papers publish a correspondence between Sir John Pakington and Mr. Charles Buxton, M.P., in reference to Lieutenant Brand. Sir John is naturally very anxious that Mr. Buxton should withdraw his statement as to Brand having been promoted by the present Administration, and he calls Mr. Buxton's attention to the fact that the statement is much more damaging, made as it was in connection with the "shameful letters" of Lieutenant Brand. These letters Sir John hopes may still be found to be a hoax. Mr. Buxton loses no time in retracting his mistake. He himself wrote to the papers, and he assures Sir John of his sorrow at having fallen into the mistake It was the Duke of Somerset who promoted Lieutenant Brand last March.

A correspondent of the *Daily News* points out that it was this officer who, when asked before the Jamaica Commission whether he had ever said he would have great pleasure in hanging Gordon, made answer, "No; but I may have said it about Flemming, because I did have the pleasure of hanging him, and it was a great pleasure!" He is also the officer who himself detailed in his evidence the following gallant and seamanlike exploit:—"I got a note off from the Governor, saying that they wanted to execute a rebel, and asking me to bring a bit of rope. I went on shore with a couple of dingey boys in the dingey, and took them with me, and he was pointed out, and we hung him on the spot."

THE TRIAL OF EX-GOVERNOR EYRE.

Mr. Frederic Harrison, of Lincoln's-inn, writes to the *Daily News*:—

Nearly a century and a half ago a certain carpenter attached to the Ordnance at Gibraltar was tried and sentenced by a court-martial for a military offence. The prisoner appears to have been fairly heard and justly condemned. So thought Governor Sabine, the commander of the fortress, who in the due course of military authority countersigned and affirmed the sentence of the court. That carpenter returned to England, where he found money and friends. He brought his action against Governor Sabine in Westminster Hall for illegal punishment by court-martial of a civilian. He proved that though following the army, he was not within the jurisdiction of military law. The general was most ably defended; it was not shown that the sentence was oppressive or unjust in itself; it was not pretended that the governor bore any ill-will towards the prisoner; he was shown to have acted in regular course of duty, and to have been guilty chiefly of inadvertence. But, innocent as he was, the majesty of civil law was asserted. The general was held to have exceeded his powers by ordering the punishment of a civilian. A verdict for 700*l* was given against him; on appeal this judgment was confirmed. Such are the facts reported by Lord Mansfield, the greatest common lawyer who ever sat upon the bench, himself counsel in the cause. He cites this as a precedent to be followed, and as the authority which guided him in one of the most memorable of his decisions. So jealous of military license were English lawyers of the last century. A century and a half has passed away, and again the governor of a British colony has confirmed the sentence of a court-martial upon a civilian. So far the case is that of the carpenter. But in this instance the sentence was death. The prisoner was not a camp-follower, but a simple civilian, who had never pretended to bear arms. He was seized in a district in which civil law was undisturbed; he was seized by the governor in person; he happened to be a man with whom the governor had waged a long political struggle. The court which tried him is said to have borne him malice. At its head was a crazy boy. It received the evidence of condemned prisoners, said to have been suborned, and the written dispositions of witnesses who were not produced. It refused to hear the witnesses of the prisoner. An official inquiry, conducted by English judges, has decided that evidence is totally wanting to prove the crime with which he was charged. The report of the trial and all the evidence was laid before the governor. He confirmed the sentence, and it was carried out with every act of insult and ferocity. Nor was that execution singular. It was one of 439. It was carried out, not in the midst of war, but at the time when the governor reports that entire tranquillity existed. It was not an isolated case of violence. It was the most signal wrong of a long reign of terror, when a civil governor handed over an unresisting and defenceless people to a soldiery whose own lips recount proudly the measure of torture and of murder. . . . The story of the carpenter at Gibraltar which I have narrated is no isolated case. It is but one of a series of decisions by which this branch of constitutional law has been firmly established. From the time of the Revolution down to the present generation, there is a long current of authority which defines the powers of governors of our provinces, the functions of a court-martial, and the conditions of the exercise of military force. Time was when lawyers and the public watched those liberties with dauntless and far-sighted zeal. It used to be thought that it was the first thing for a free and sound state, that those powers, whatever they were, should be definite; and, however hard might be the case, should be rigidly enforced. There is no part of the law of England more broad, great, and noble. There is not a technical or narrow rule in this branch of our system. It is all plain and wise, based solely on the great rules of justice, and tempered by the deepest political sagacity. It recalls to us some of the finest intellects and the most generous hearts which ever adorned our country; some of the truest acts of courage and of resolution in our history. The great memory of these solemn judgments, the splendid language in which they often were enshrined, has long been dear to the people and to the profession they ennobled. I cannot believe that they are yet forgotten or despised. Nor will I believe that the bulk of the English people have grown so careless of liberty and law that they will see these great constitutional rights trifled with and defaced by reckless scribblers and hair-brained talkers, glossed over by Ministers of the Crown, and loaded with the sophistry of glib official cant. I trust that when the thinking public of England calmly hears and weighs those doctrines on official responsibility laid down by our judges for a century and a half, and compares them with the language of the Ministers and the Parliament of the day, it will see that there is yet a great question at stake between the executive and the subject; subjects, it may be, beyond seas and of another race, but fellow-citizens with us in the British realm. If they are not this, what are they? If they have not this law, what law have they? A review of the judgments of our courts will establish, I think, the following propositions with overwhelming force:—1. Martial law is unknown to our system; and the Crown has no power, and can delegate no power, to suspend civil law in Great Britain or in the colonies. 2. No civilian can be tried by a court-martial, whether in time of war or in time of peace. 3. An official is bound to repel open force by open force; for the exercise of which he remains responsible to the law. 4. He is justified for all acts of violence done in due course of legitimate war; he is guilty for all acts of violence not committed in open fight. 5. The governor of a colony may be tried here for all crimes committed in his province.

UNIVERSITY OF LONDON.

The following are lists of candidates who passed the respective examinations indicated:—

COLONIAL EXAMINATIONS—MAURITIUS.

FIRST B.A. EXAMINATION, 1866.—First Division.—Georges Elie Pellereau, Royal College, Mauritius. Second Division.—Edmund Jules Edwards, Royal College, Mauritius.

SECOND B.A. EXAMINATION.

EXANINATION FOR HONOURS.—Classics.—First Class.—Joseph Rickaby (Scholarship), Stonyhurst. Second Class.—Edward Heath, King's. Third Class.—Sebastian Ford Sircom, Stonyhurst; Thomas Grosvenor Lee, University, Pantaleon Ralli, King's, equal. Animal Physiology.—Second Class.—William Arthur Brailey, Downing, Cambridge; John Taylor, private study; Thomas Grosvenor Lee, University, Paul Henry Stoko, Self-tuition, Robert Whitby, Regent's Park, equal. Logic and Moral Philosophy.—First Class.—Henry Jones, Regent's Park, James Sulley, Regent's Park, equal (deserving of scholarships *); William Medley, Regent's Park. Second Class.—Henry Mander Pearsall, University; Seward William Brice, Shepton Mallett Grammar School; Alfred Slater West, University; John Oberlin Harris, private study. Third Class.—Philip Martineau Higginson, Manchester New and University; Frederick William Groves, King's; James William Justican, King's

SECOND B.SC. EXAMINATION (ENTIRE).

PASS EXAMINATION.—First Division.—William Henry Exall, King's and private study; Joseph Frank Payne, St. George's Hospital; Robert Shingleton Smith, First M.B, King's College Hospital. Second Division.—Sidenham Duer, private study; John James Ridge, First M.B., St. Thomas's Hospital; Edward Robinson, Owen's; Jonathan Christopher Friederich Louis Sprengell, private study. Organic Chemistry and Geology and Palæontology only.—Arthur Waller, B.A., St. Thomas's Hospital; John Murch Wigner, private study.

EXAMINATION FOR HONOURS.—Chemistry.—Second Class.—William Henry Exall, King's and private study. Botany.—First Class.—Robert Shingleton Smith, King's College Hospital. Second Class.—John James Ridge, St. Thomas's Hospital. Zoology.—First Class.—Robert Shingleton Smith, King's College Hospital; John James Ridge, St. Thomas's Hospital. Geology and Palæontology.—Second Class.—Robert Shingleton Smith, King's Colege Hospital.

SECOND M.B. EXAMINATION.

The following are the names, arranged in the order of proficiency, of the successful candidates for honours in the respective subjects:—

EXAMINATION FOR HONOURS.—Medicine.—First Class.—Charles Kelly (scholarship and gold medal), King's College; Charles William Philpot (gold medal), King's College; Stephen Wootton Bushell, Guy's Hospital, Henry Greenway Howse, Guy's Hospital, Frederic Barnham Nunneley, University College, (equal); Thomas Claye Shaw, King's College; Richard Thorne Thorne, St. Bartholomew's Hospital; Thomas Cole, St. Bartholomew's Hospital; John Williams, University College; Henry Clothier, University College, Ralph Gooding, King's College, George Christopher Tayler, St. Bartholomew's Hospital, (equal). Second Class.—Arthur Taylor, Guy's Hospital; John Burges Welch, King's College; John Spencer Ferris, King's College. Midwifery.—First Class.—Charles Kelly (scholarship and gold medal), King's College; Henry Greenway Howse,† (gold medal) Guy's Hospital; Stephen Wootton Bushell,† Guy's Hospital; Thomas Claye Shaw,† King's College; Charles William Philpot,† King's College; John Burges Welch, King's College; Richard Thorne Thorne, St. Bartholomew's Hospital; John Spencer Ferris, King's College, Frederic Barham Nunneley, University College (equal); John Williams, University College; Ralph Gooding, King's College. Second Class.—George Owthwaite Spencer, University College; George Christopher Tayler, St. Bartholomew's Hospital, Arthur Taylor, Guy's Hospital (equal). Forensic Medicine.—First Class.—George Owthwaite Spencer (scholarship and gold medal) University College; Stephen Wootton Bushell (gold medal) Guy's Hospital; Charles William Philpot, King's College, Thomas Claye Shaw, King's College (equal); Frederic Barham Nunneley, University College. Second Class.—Ralph Gooding, King's College, George Christopher Tayler, St. Bartholomew's Hospital (equal). Third Class.—Henry Greenway Howse, Guy's Hospital.

* Disqualified by age.

† Obtained number of marks qualifying for scholarship.

Postscript.

Wednesday, Nov. 28, 1866.

LATEST FOREIGN NEWS.

The elections for Venetia took place yesterday. Nearly all the successful candidates belong to the Moderate party. The King has conferred the Order of the Annunciada upon General Menabrea.

The Lower Austrian Diet does not accept the exclusion of the Empire from Germany as a final settlement. Yesterday, during the discussion on the proposed Address to the Emperor, more than one of those who took part in the debate declared that the exclution of Austria from Germany could not possibly prove a permanent reality.

The *North German Gazette* says the statement that Count Bismark is in disgrace, and that he has resigned, is wholly devoid of truth.

Yesterday Prince Charles, Hospodar of the Principalities, opened the Chambers in person.

News from Rio de Janeiro to November 9th shows how complete is the defeat of the allies. The assailed Paraguayans are now the assailants, and have bombarded the entrenched camp of Baron Porto-Alegre. Moreover, a fresh danger threatens one at least of the allies. Bolivia has always protested against the attack upon Paraguay, and now, having concentrated an army on the Argentine frontier, threatens to invade the province of Jujuy.

It is stated that Vice-Chancellor Kindersley has resigned, and that Mr. Malins, Q.C., has been appointed to the office.

There is a vague but probably unfounded report that Stephens, the Head-Centre, has arrived in Ireland.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of English wheat were only moderate, and in but middling condition. For both red and white parcels the trade was very quiet, at the prices current on Monday. Very little business was passing in foreign wheat, the show of which was good; nevertheless, no change took place in the quotations. Floating cargoes of grain supported the late improvement, but the demand for them was less active. Grinding and distilling barley met with but little attention, and prices were barely supported. Fine malting parcels, however, were firm in value. Malt was in moderate request, at late rates. The oat trade was in a sluggish state, at about Monday's currency. Both beans and peas moved off slowly, but at former terms. Flour was quiet, on former terms.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	830	1,280	1,780	70	1,960
Irish	—	—	—	470	—
Foreign.....	17,870	1,790	—	12,060	

20,041 qrs.

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TO CORRESPONDENTS.

"A Free-Churchman."—We think that the subject, so far as our columns are concerned, has been sufficiently ventilated.

"R. H.," Brighton.—We are obliged to him, but the *mot* is now rather stale for our columns.

The Nonconformist.

WEDNESDAY, NOVEMBER 28, 1866.

SUMMARY.

THE week has been signally barren of eventful news. Ministers still continue to hold frequent Cabinet meetings, and probably the fear of a Fenian outbreak in Ireland has occupied no small share in their deliberations. It is rumoured, though we think erroneously, that Mr. Stephens is already in Ireland; but, though the Government are apparently well informed of the intentions of the Fenians, they have deemed the exigency sufficiently grave to order three regiments of troops to Dublin to reinforce the military force in Ireland, and have armed them all with the Snider breech-loader. By friendly consultation the Government and the working men's trade committee have come to a definite arrangement relative to next Monday's Reform demonstration. Mr. Walpole and Sir Richard Mayne have promised their assistance in preserving peace and order, and the difficulties as to the place of meeting have been overcome by the liberality of Lord Ranelagh, who has offered the trades' committee the use of the rifle-grounds at Brompton for the occasion. We have no doubt that the trades demonstration next Monday will be of such a character as to help on the cause of Reform.

We need to add but little to the able and trenchant article copied from the *Spectator* founded on the correspondence between Lieutenant Brand and Mr. Buxton. But so far as the Admiralty is concerned, the president of the court-martial on Mr. Gordon has received somewhat hard measure. It seems that as far back as last spring this officer, while his actions were still *sub judice*, and while all England was ringing with the revelation of that scandalous trial, was promoted from the command of a tender to that of a gunboat, off the coast of Jamaica, by the Duke of Somerset—the most iniquitous abuse of patronage, looking at the circumstances, we have almost ever known. Seeing that he was rewarded before he had been acquitted of wrong-doing, and that the Tory press were daily extolling the massacre of negroes as a meritorious act, Lieutenant Brand, no doubt, came to the natural conclusion that he could insult Mr. Buxton with impunity. As he is to be superseded unless he is able to deny the authenticity of the "shameful letters" (as Sir John Pakington calls them) to Mr. Buxton, he will discover his mistake. He is not worth an atom of pity. But the most serious consideration for the public is the state of feeling in the upper ranks of society which dictated the promotion of Lieutenant Brand, and which is now finding expression in a canvass of army and navy officers for contributions to the Eyre Defence Fund.

How long will Pius IX. continue to repeat his *non possumus?* In a fortnight the last of the French garrison will have quitted the Eternal City, and though there are rumours of intended disturbances to be organised by the reactionary party, the National Committee are on their guard, and General Fleury remains in Italy to see that the Convention is carried out, and that its provisions are not violated by turbulent Ultramontanes. There can be no doubt that the French Government intend to act in good faith; for the official organ in Paris again endorses the ideas put forth in Baron Ricasoli's circular—ideas which did not conceal the hope that the Roman Government would be secularised. It is not surprising, therefore, that Signor Vegezzi is expected shortly to proceed to that city to resume negotiations on behalf of the Italian Government. All arrangements have, it is said, been made for quietly taking the vote of the population of the Papal States on the question of annexation to Italy; and before the Pope stands face to face with his misgoverned subjects, he will probably have consented to an arrangement with the Court of Florence, which will virtually terminate his rule as a secular Sovereign, though leaving him as Pontiff, at Rome.

We have at last full particulars of the recent elections in the United States. The Radicals carried everything before them, except in Delaware and Maryland, where the Democrats triumphed. The President is now at the mercy of Congress. In the Senate he can count upon the support of only eleven members out of fifty-four; in the Lower House there are now 140 Republicans to forty Democrats; in both branches of the legislature there is a sufficient majority to carry any measure over the President's veto. These elections have, as the *Times* correspondent admits "settled for ever the reconstruction question, and decided that the South for readmission into the Union must give up some of its political power. Equality is ended, and the President bowing to the verdict, no longer advocates his policy of equal reconstruction; and the political question hereafter will be, just how much of its power the South is to give up." No doubt, in his forthcoming Message, Mr. Johnson will recommend the South to yield in substance its opposition to the constitutional amendment.

One or two points in connection with these elections are worthy of note. Three negroes have been chosen by the Republicans of Massachusetts as members of the State Legislature—a very striking proof of the decline of the colour prejudice in the North. In New York the Democrats have returned Mr. Morrissey, the prize-fighter and gambling-house keeper, to represent them in Congress, but gave only eight votes to Mrs. Stanton, the female candidate who boldly sought their suffrages. The State of New York has not only elected a majority of Republicans to the House of Representatives at Washington, but has decided to have a Convention to review the State Constitution. When the Convention meets next year it will be proposed to govern the State by a commission, to abolish the election of judges, to make their offices tenable during good behaviour, and to do away in other respects with many features of the scandalous system which perpetuates jobbery and corruption in New York, and has made it the worst, governed city in the world.

THE FORTHCOMING WORKING-CLASS DEMONSTRATION.

THE monster demonstration of metropolitan workpeople in favour of Parliamentary Reform, arranged for Monday next, is one of those political expedients a resort to which few men, we imagine, even of advanced Liberal opinions, would desire to become frequent. Under the most careful management they cannot be wholly disentangled from elements of danger. A procession of two hundred thousand men, with bands and banners, through the streets of London, with a view to the furtherance of a Constitutional change, is sure to collect together the whole rowdyism of the metropolis under pretence of seeing the spectacle, and any mischief which the lawless may perpetrate or attempt on such an occasion is unjustly set down to the prejudice of the cause in support of which the procession was organised. We cannot, indeed, profess to look forward to Monday next with nervous apprehension. We have not the least fear that the working men of London will fall behind those of Birmingham, Manchester, the West Riding of Yorkshire, Glasgow, or Edinburgh, in orderly discipline or propriety of behaviour; but it cannot be lost sight of that this vast and teeming capital contains a formidable number of persons to whom a riot would be an acceptable pastime, and it may chance that an extraordinary degree of self-restraint will be rendered imperative on those who join in this demonstration, to prevent a catastrophe.

Much, however, as we regret that a cause in which we have always taken a lively interest should thus be placed at the mercy of accident, we have no right to affect surprise at the determination of the London workmen to make this display. By unwise opposition they have been baulked hitherto of carrying to completion their original intention, which was to give a practical refutation to the assertion made so frequently in the House of Commons last Session that the working classes cared nothing for the extension of the franchise. The members of Parliament who put forward that pretext for opposing and finally defeating the Ministerial measure must be held responsible for the consequences of their own fatuity. They thoughtlessly threw down the challenge which has been so resolutely accepted. If any inconvenience results from the process by which the answer is given, let the blame light on the heads of those who provoked it. For party purposes, they mangled to death a Bill much more Conservative in its main provisions than any which is likely to win popular assent hereafter, and they did so in a spirit apparently designed to wound the *amour propre* of the unenfranchised. They have their reward—they will do wisely to pocket it without grumbling. To strain all the technicalities of law, as some appear disposed to do, in order to fling obstacles in the way of a successful demonstration, rendered necessary by their own blind folly, would but increase the dangers they so strongly deprecate. It is very far from politic, it is decidedly unsafe, to irritate the temper of a numerous and well-organised class who are under the natural impression that they have been insulted as well as misrepresented. So long as their designs are within the bounds of constitutional law, let them have way, even at the hazard of some temporary inconvenience. Fairly treated, the workmen of London will cheerfully array themselves on the side of public order; worried by all sorts of vexatious restrictions, they may take refuge in extremes which it will be difficult to deal with.

It is of the last importance that the Reform question should remain for settlement within the region of calm discussion, and not be carried into that of pride and passion. We have not the dread which many have of manhood suffrage—but while we firmly hold the principles on which it is based, we would desire to see them cautiously developed in practice. The next great Reform—taking for granted that the present one will fall far short of what the workingmen agree to demand—will probably be constructed upon that broad basis, and the coming generation may possibly see little peril in so adjusting constitutional rights. But for the present the country is not ripe for it, and any attempt to precipitate it by clamour, even if immediately successful, would be very quickly followed by a proportionate reaction. The Government of Earl Derby, however, might do worse than note and profit by what is passing around them. If they really intend to take the Reform question in hand with a view to settle it, it were best that they should at once frankly concede all that they believe their political opponents, with the popular voice in their favour, will presently become strong enough to wrest from them. A less sweeping measure—always assuming that it be honestly framed—will be accepted from them than from the Liberals, if offered forthwith, because it is well understood that they have power to carry what they offer. The longer the contest is continued, the larger will be the demands they will have to comply with at last. What might have given content last Session, will not be favourably looked upon next. It is a bad thing to import excited temper into a controversy of this sort. If the main body of the working-class are unwisely pushed beyond the bounds of patience and pliancy, even the most moderate Conservatism will have but a gloomy future before it.

Whatever may become of the proposed demonstration the moral of it will remain the same. If it should turn out much less impressive in point of members than the public has been taught to expect—if, owing to the difficulty of obtaining access to a suitable spot, or to sectional jealousies, or to whatever other accidental cause, the numbers dwindle down from the 200,000 in the programme to 50,000 or less in fact—let no hasty or silly deduction be drawn from the circumstance. There can be no reasonable doubt that the operative class do desire direct political representation, and are resolved to obtain it. They may not perhaps value the acquisition so much for its own sake, as for the sake of the position of political equality with other classes to which it will elevate them. But it will be extremely impolitic to trifle with them for party purposes, now that they have themselves begun to handle the question. A liberal instalment of their present demand would be gladly accepted now—hereafter, should they be put upon their mettle, they may refuse to give up an iota of their full claims.

FENIANISM ONCE MORE.

THERE is a new alarm about Fenianism in Ireland, how far it is well founded a short time will serve to show. We are afraid the information in the possession of the Irish Government is of a much fuller and more decisive character than any which has hitherto reached the public. The reinforcements being silently added to the military force in the island, the altered distribution of that force, the precautions taken to preserve order in the cities of Dublin and Cork, the military surveys of the Skibbereen coast, the stationing of gunboats in the Shannon and in Tralee Bay, and the despatch of a squadron of observation to cruise off the west of Ireland, indicate, on the part of the Government, a suddenly increased sense of danger. The declaration of Stephens that Ireland would be in full insurrection before Christmas next, the report that he is on his way thither from New York, the seizure of arms and ammunition smuggled into Irish ports, and the reappearance in several parts of the island of mysterious strangers having an American air in their deportment, lend all the more significance to the prudential measures adopted by the Government. A feeling pervades the Irish public that a rising of the Fenians is close at hand—and the loyal and disaffected appear to read the signs of the times in the same light, though not in the same spirit.

On the whole, we are glad that the next encounter with armed Fenianism, supposing it ever to come off, is likely to take place on Irish soil. It is less embarrassing to deal with it there than in Canada, where, unfortunately, it tended to complicate our relations with the United States, and where it was nearer its resources, and where, shielded by the connivance of the great Republic, it could prepare its plans for crossing a frontier far too extensive to admit of being guarded at every point. We can have no desire, of course, to see Ireland exposed to anxiety and suffering, but if a body of her children are to contend for race ascendancy, it is better that they should do so on their own soil. In the first place, it is much easier for us to cope with them there; in the next, their retreat on failure is much more difficult; and in the last, the moral of their discomfiture will be more impressive upon the now secretly disaffected and conspiring portion of the inhabitants. If Fenianism will confine its exploits to the country which it aspires to win, and will put out its whole strength to effect its object, the struggle may be sanguinary, but it will be short and decisive, after which the festering sore may be the more readily healed.

For, all things considered, the perpetual ferment of Fenianism is more to be feared than its outbreak. A concealed foe, as it is now, its strength cannot be measured. Imagination probably exaggerates both the number of its adherents, and their ability to do mischief. So long as it is hidden, its effect is to destroy confidence, to lower the value of property, to strike enterprise with paralysis, to scare away capital, to prevent progress, and generally to demoralise the population. No remedial legislation can develop its full virtue, whilst this poison in the blood remains. Its presence, indeed, does not excuse Imperial negligence, but it all but destroys hope. Ireland is at present, and for many months past has been, owing to the deplorable necessity of the case, under a veiled despotism, in which the personal liberty of the subject is at the discretion, not of law, but of the administrators of law. A suspension of the Habeas Corpus Act is but a sorry means of political education to a people, and where disaffection is so rife that even loyalty may fall under suspicion, and conspiracy so widespread that every neighbour may be a spy, the bonds of political and social confidence cannot fail of being loosened, and all hope of improvement is for a season banished. On the whole, therefore, it may be better in the end that the bitter blood should come to the surface, and as quietly and effectually as may be, got rid of.

We have no expectation, however, that Fenianism will present itself in Ireland in a form which will enable the Government to deal with it as a whole, and crush its vitality out of it. Here and there it may show itself in insurrectionary violence, imbrue its hands in blood, and lay waste property—but, unless deliberately allowed to do so, which is not probable, it is not very likely to grow into an organised unity for military purposes. It roots itself in none of the nobler sentiments—it has no sympathies except in hate. It proposes no end which can fire a patriotic ambition. It can therefore command no certain fidelity. There will be traitors everywhere—men who will sell the secrets with which they are entrusted to the nearest police superintendent. It is pretty clear that Government is already in possession of most of the threads of the conspiracy—and both in Ireland and in the United States, Stephens himself is believed by many to be a paid spy of the Executive. The extravagance of this suspicion only shows how little mutual trust there is between members of the so-called brotherhood. The whole affair savours of lunacy—none of its manifestations have commended themselves to reason—it will so fight, if at all, as to beat the air. It will once more collapse amid universal ridicule—but, at present, there seems no likelihood that it will be expurgated from the Celtic blood of Ireland. The more's the pity.

"THE ORGANISATION OF THE EMPIRE."

UNDER this title the Hon. Joseph Howe, of Nova Scotia, has published a pamphlet, which has been sent to us for notice. The writer, a colonial statesman of some eminence, puts forward a very specious and attractive scheme for the consolidation of the power of the British Empire. He mourns over the possible disintegration of the great Anglo-Saxon confederacy; and instead of promoting separation between the mother country and her forty colonies, would take such steps as would bind them more closely together for all future time. The power and prestige of England, though the greatest Empire under the sun, are dissipated and weakened because so scattered. This fact is becoming one of practical importance amid the political events of the day. Another great Power, Prussia, has arisen in Europe, and there are strong ties of sympathy between Germany, which sends forth its thousands annually to people the New World, and the United States. We may not always be able to reckon on the alliance of France; Russia, in close neighbourhood to our Eastern Empire, is a formidable Power; and in the United States we find our most formidable commercial rival and least reliable friend and ally. That great Republic is not only greatly expanding, but drawing away much of our vital strength, and receiving into its bosom the disaffected thousands of Ireland. If our colonies were thrown off, we should be less able to cope with the United States. Even now we could hardly expect to triumph in a war with America—twenty years hence such hostilities would be perilous. "But," says Mr. Howe, "if the United States were combined with either of the great military and naval Powers of Europe, the most sanguine lover of his country would scarcely desire to see her strength so tried." Either of the other three leading States of the civilised world can command the revenue and manhood of their whole territory, "while, if we go to war, the whole burden of sustaining it falls upon the people of these two small islands."

There is undoubtedly much truth in these speculations, and the prospect of Great Britain continuing the dominant Power of the world for generations to come is not very bright. Can the result anticipated be averted? Mr. Howe thinks it can; and he propounds a scheme by which he thinks greater cohesion can be given to the several parts of our scattered empire, and the whole united for purposes of defence. He would give to all the colonies, where responsible government is in operation, a direct influence in the national councils—in other words, permit them to send to the Imperial Parliament one, two, or three members of their Cabinet who would represent the flower of the intellect and character of each province on the floor of the House of Commons. These colonial delegates might or might not be allowed to speak and vote on strictly British questions—that is a matter for adjustment. Certainly they might advantageously take part in debates on foreign policy, and they would supply the legislature at first hand with much valuable information on colonial subjects.

Having thus provided for an adequate representation of our dependencies in the great council of the nation, Mr. Howe would proceed to treat the whole Empire as the British Islands are treated, holding every man liable to serve the Queen in war and making every pound's worth of property responsible for the national defence. Bills making provision for the defence of the empire, to operate uniformly over the whole, should be submitted simultaneously to each province, providing for a proportionate defensive force both of soldiers and sailors—the former to be treated as British troops and available for the protection of the empire wherever menaced. By other bills, funds for the national defence (India, which provides for her own army, being excluded) should be raised with the sanction of the colonial governments and legislatures. It should be a special tax in the shape of "head money over the whole population, in the form of a property or income tax, or by a certain per-centage upon imports; constituting, next to existing liabilities, a first charge upon the Colonial Revenues, and being paid into the military chest, to the credit of the Lords Commissioners of the Treasury." On various grounds, which are reasonable enough, it is contended that Great Britain and Ireland ought to pay a much larger proportion of this fund than could be exacted from the outlying provinces. The writer does not assert that the colonies would cheerfully accept the burdens which his scheme of national defence would entail upon them, but he stoutly maintains that it would be both their duty and interest to do so. "If once organised and consolidated under a system mutually advantageous and universally known," Mr. Howe contends that "there would be an end of all jealousies between the taxpayers at home and abroad. We should no longer be weakened by discussions about defence or propositions for dismemberment, and the irritation which is now kept up by shallow thinkers and mischievous politicians, would give place to a general feeling of brotherhood, of confidence, of mutual exertion, dependence, and security. The great Powers of Europe and America would at once recognise the wisdom and forethought out of which had sprung this national combination, and they would be slow to test its strength. We should secure peace on every side by the notoriety given to the fact that on every side we were prepared for war."

Pleasant illusion! Magnificent dream! We are almost incredulous that anyone possessing the statesmanlike capacity of Mr. Howe should be able to believe in the practicability of so complicated a scheme for the organisation of the Empire. The writer evidently looks at the question through North American spectacles. His grand mistake is in suggesting that all our colonies are in as precarious a position as Canada, or have neighbours as jealous and powerful as the United States. The truth is, that nine-tenths of our colonies have hardly a thought for national defence, because they have no fear of an enemy, and are too much absorbed in the battle of life. One and all we believe—and a very pleasant conviction it is—are proud of their connection with the mother country and anxious to continue it. Thus far indeed they have had everything to gain and nothing to lose by that relation. John Bull has been a veritable milch-cow for the benefit of his children in all parts of the world.

But if the colonists are to be called upon to pay taxes, in whatever proportion, to defend the integrity of the British Empire, they will either expect an equivalent in the shape of defensive works within their frontiers—in other words, a series of costly jobs—or else they must be brought round to look at the interests of the Commonwealth through a purely British medium. We believe that the majority would decline to become responsible for carrying out a scheme so Utopian, and ill-suited to their present condition. If they did, it is too complicated to be worked out in practice.

But, supposing that the British Empire were to be organised according to Mr. Howe's plan it would break down in actual war. If England were threatened, her colonies scattered over the face of the globe could not effectually help her. The conflict would probably be decided before they could come to her aid. We are already pledged to defend our dependencies, but could never persuade them to assist each other. Would Canada or Nova Scotia, for example, be willing to send their quota of "the British army" to repel an attack on the West Indies, or the Australias to rush to the assistance of the Cape colony when menaced by the enemy? The British Empire, though organised for defence, would be as weak as ever, because its armaments, though formidable in the aggregate, would be scattered over the globe, and unavailable when danger threatened.

Mr. Howe's scheme seems to us no better than a patriotic dream, designed to remedy material disadvantages which no ingenuity can overcome. We cannot annihilate time and space, and must be ready to accept the fact. How can we expect ultimately to retain as colonies young nations which are growing up with interests and sympathies distinct from our own, whose independence will eventually be found to be their best safeguard against aggression? Our position as a first-rate Power will have to be vindicated by other means than the magnitude of our defensive armaments. By developing to the utmost our internal resources, using the advantages we possess as the first commercial community in the world, expanding our institutions, and holding fast to the policy of non-intervention, we shall be able to preserve our moral ascendancy in the commonwealth of nations. Our national

greatness must be sought, not in the organisation of the physical force of the Empire, but in the virtues, energy, and union of the population; and our pride satisfied with founding free and independent communities throughout the world, bound to us by ties of affection and interest, rather than in the futile attempt to consolidate a heterogeneous Empire.

"SINGING SMALL!"

Unless our readers are in some way or other acquainted with slang phraseology, our title will, at the very outset, require a word of explanation. Well, then, "singing small" has no sort of reference whatever to solo singing, or duet singing, or trio singing, or part singing, or chorus singing, or, in fact, to any kind of vocal music! It implies a certain accident of being, as likely to befall the "first fiddle" as the small boy who is so very energetic on his twanging little triangle: It might be experienced equally in a crowd, or shut in alone with one's self. It is, in short, used to describe pithily enough the sensation which every one has no doubt felt when the thought first dawns upon them that the place and position which they have been in the habit of giving themselves in this world, are not by any means the place and position which the world or the people in it assign to them. To have had fond dreams of filling some large sphere, and then to find out that one has been simply moving in a very small one; to have wrapped one's self up comfortably in the notion of being far too important to be dispensed with, and then to find, after some enforced change of place, that men and things have gone on just as well without one, and perhaps even a little better; that is learning our lesson in a sort of vocalisation too closely personal to be altogether pleasing—"singing small."

An old lady, whose visits to our early home spoilt many a bright half-holiday, and who was responsible for a delusion under which we long laboured, namely, that elderly females existed for the sole purpose of passing very long and very frequent visits, and ot exercising a right to say very disagreeable things,—this venerable ancestress of ours (for such she was), had a proverb in constant use, which ran thus—"I should like to buy you at my price, and sell you at your own!" Underneath which saying—and it was her sole witticism—there was always intended to crop out a conviction that we had in some moment of childish exultation of spirit, wonderfully overrated ourselves, and needing to be brought down to a level which, the sooner we discovered to be the right one, the better. But singing small is a lesson not so easily learnt, and we should be almost inclined to confess now, after the lapse of many years since we last heard the proverb, that it is more needed than ever.

"The world's a room of sorrow and unrest," is one of the many lines in the "Christian Year," in which an every-day matter-of-fact truth is so beautified by its poetic dress as to make us forget how nearly it approaches a platitude. But it is so, undeniably; we have felt the force of the comparison when we have been for a brief while sojourning in some large hotel, and have marked the many coming and going, and pondered over the rapid stream of entrances and exits. It is not merely the fact of constant change which then comes over us, but a feeling of the littleness of our own place in the battle and business of the wide wide world. "The thing that hath been, it is that which shall be," and who or what are we, that our presence or absence should either add to, or take from, the activity with which the world's wheels are moving? Perhaps some of our readers are living now in a place far removed from the scenes where childhood and youth were passed. "Thou camest not to thy place by accident," and we have no choice in the selection of the first home which so lovingly enwraps us and shields us for awhile; but it happens, we believe, to very few, either among men or women, that their second home, the home of their choice, which they make for themselves, is pitched in the surroundings of earlier days. At any rate, there, in our first home, we lived, learnt, worked, and perhaps suffered. Not a very distinguished *rôle* fell to our lot to play—most likely nothing very great or noble to do, since life comes to most of us in a succession of littles rather than in one great exhaustive much. Yet still there did seem to be a place cut out for us, and which only we could fill. And it may be that when we left that home and neighbourhood, whether we left it with the joy-bells of marriage pealing over our heads, or with the sad monody of the funeral knell in our ears, we carried with us a secret consciousness that at least we should be missed. Our friends would not find it so easy to fill our places—the old house would wear an unnatural look in many eyes when other faces looked out from its windows—the pew in the familiar place of worship would be an eyesore with its new occupants—and any little plans of usefulness in which we had engaged must come to an untimely end when our fostering care was withdrawn. And a year or two afterwards we have made a pilgrimage back to the old places, and we find—what? The same tradesmen, running as merrily as ever for their orders, and caring nothing about change of occupants so long as it does not involve loss of custom. The rent of the old pew figures in the treasurer's book for exactly the same amount, and the gold when it is transferred to the minister's pocket gives no different chink to tell that it came from another bank. Our schemes of improvement! No man now takes out a patent for these, and our successors more fully develop our half-formed plans, and get the credit of them too. Even if we dreamt, like the prophet of old, that we were standing alone in the breach, and lifting up a solitary voice for God, we shall be brought to our senses by the announcement that there are seven thousand men as jealous for truth and honour as ourselves! Our friends,—they *may* have missed us for awhile, but every day's newspaper tells us that even widowers and widows are not absolutely inconsolable, and it were vain to hope that hearts will be broken about us. Such an experience as that may well be described as "singing small." It will teach us more of what we need to know than a host of sermons; for this reason, that we shall be forced to rest the application on ourselves, and not transfer it to our neighbours. For once in our lives we shall have to admit, though it may be reluctantly, that however essential we deemed ourselves, things and people will go on all the same without us. We remember a household where we occasionally visited who had that scarce article, a "treasure of a servant." Good-looking, clever, capable, and withal not presuming, she was certainly worth her weight in gold, and her importance in the household was acknowledged by the master, confessed by the mistress, and felt by every visitor. But in an evil hour for the family, a shoemaker in the town discovered her manifold perfections, and persuaded her to change her sphere of action from being servant on a large scale to becoming mistress on a small one. In great sorrow, with which, perhaps, even a little anger at the shoemaker's discrimination was mixed, the family and herself parted; and outsiders fancied that the wheels of the domestic machine must come to a dead lock as a consequence. But another servant came, and proved herself to be no unworthy successor, and in a very short time the name of the invaluable "help" was strange as that of the great unknown. Yes,

"Men may come, and men may go,"

And neither our exits nor our entrances are any more than a nine days' wonder at the best.

But from what does this state of things arise? We are perpetually told in songs that "absence makes the heart grow fonder," whereas, practically, we find that the chances are ten to one that a good lengthy absence will efface our names from our friends' mental tablets altogether. Certainly, what in perspective we believe is called the *vanishing point*, seems in such cases to be very easily reached. But why? we ask again. Are human hearts like some ladies' letters of the olden time, which were crossed and recrossed in different coloured inks, and of which, as the net result, the last crossing alone was fairly legible? Is it so, that each friend or each set of influences, which may successively leave their impress upon us, destroy what may have been recorded by their immediate predecessors? Alas! for the poor fleshy tables of our hearts if this be so! All the colours of the rainbow, if mixed up together on a painter's palette in anything like equal proportions, will, it is affirmed, produce a chaos of dead, dirty white; and if this hypothesis of ours be anywhere near the truth, is it any marvel that by the time the threescore and ten is reached, human character should be the unpleasant negation of either good or evil that it is so often found to be?

Or, suppose another process has brought about the deplorable result—a process which we ourselves have more to do with in the way of blame than our neighbours? May it not well be that while we take open-handed enough all the blessings that ought and do come to us through our friendships, none of us are sufficiently alive to the responsibility of being what is called a friend? What do we mean when we say, "He is my friend, or I am one of his friends"? Does it only imply that we eat a certain number of dinners at his house, or return his hospitalities by an uncertain number at our own? Is it not a serious thing to be in that *quasi*-relationship to another man which commits us to him in some sort, so that we share a little in the glory of his good fame, or are shadowed by the fringe of the dark cloud of disgrace which envelopes him? If he is living a sober, righteous, truthful, godly life, ought we not to have a right to feel that some good influences of ours have contributed to that blessed end? or, if otherwise, is it possible to evade the conviction that a part at least of the sin will lie at our door? And to go back to our point, we believe the plain reason of our being so often unnecessary, is because we take so little trouble to leave our mark upon our friends. What we ought to be *to* them is less present and pressing in our thoughts than what we want to get *out* of them, and so having failed to make ourselves necessities and not mere appendages, it is easy enough to fill our room with any other of the dozen commonplace people that are to be found in any circle of acquaintances.

"I am anxious to live so as to be missed," a Scotch divine was made to say by his biographer. So probably would all of us, but *how*, is the question. It is mortifying, and makes one feel terribly small in the prospect of such an exodus for one's self, to be a silent listener at the funerals of our friends. Decency requires a lengthened visage and an assumed funereal tone; they are as absolutely essential as black clothes and a hatband. But whether it is the exhilaration of feeling produced by the unusual ride in a carriage drawn by *four* horses, even though the animals are dyed sable and the vehicle has an ancient and moribund smell, or whether it is the result of an unwonted quantity of fresh air imbibed on the road to our extra-mural cemeteries, we never can tell, but certain it is that the conversation between the four occupants of any one of the coaches insensibly and speedily glides away from all comment on the virtues of the deceased, or his vices, even if at such time it is decorous to assume that he has any, and the money crisis or the prospect of peace on the continent, holds the mourners in cheerful talk until the tolling of the bell at the cemetery gates recalls them to the immediate purpose and end of their morning drive. For one's self, one would ardently desire, it must be frankly confessed, *not* to be allowed to slip away thus. We would long for a few genial fellow-spirits, bound to us by long years of mutual joys, mutual sorrows, mutual difficulties, mutual encouragements, or rather, we should perhaps say, hearts made one with our own by reason of a common burden-bearing either of weal or woe. And we would desire that as those few thought about us, either when those "chances and changes of our mortal life" which so constantly occur, have removed us from the close intercourse of former years, or still more when the last great separation shall come, they should feel that one niche in their social pantheon is vacant for evermore. We like to hear a man say over a new grave, "Ah, well! poor fellow, the sun is shining and the birds are singing to-day, but the world won't be *quite* the same to me after all; there are places in it that will feel empty, now that he is gone, on to the end." That dead man at least has not ended his days by "singing small," and it says little for human nature generally, and least of all possibly for our own individual selves, that our place, whether in life or death, is so easy to fill again—

"Hearts in that time closed o'er the space
Of vows once fondly poured,
And strangers filled the kinsman's place
At many a festive board.
Graves which fond love had bathed with tears
Were left to Heaven's bright rain;
Fresh hopes were *formed* for other *years*"—

We are tempted to parody the well-known last line, and write,—

"And each face smiled again!"

It would be painfully true, at least as things go now.

A NEWSPAPER SHEET-DIRECTORY.

Messrs. Vickers and Harrington, advertisement contractors, of Cowper's-court, have just compiled a tabular statement of all the newspapers in the United Kingdom, arranged according to the alphabetical order of the counties, with an indication of the political bias of each journal. They are classified as Liberal, Conservative, Liberal-Conservative, Radical, Independent, Liberal-Independent, Neutral, and Whig. In addition to this, the population of each county is stated, so that a very simple sum will enable any one to see in what proportion newspapers are provided to the population of the respective counties, and to what extent Liberal and Conservative politics are supported in different districts. The compilation is designed mainly for the use of advertisers, to whom it will certainly suggest grave doubts as to whether they have sufficiently counted the cost

of gaining the eye and ear of the public. About eight hundred newspapers are mentioned here as published in England and Wales alone, *exclusive* of those issued in London and its suburbs, which number 227. Scotland and Ireland have also about 280 ournals between them, making the number for the United Kingdom nearly 1,300. The sheet will not be valuable to advertisers alone. It will be of great service to politicians, statisticians, philosophers, and all in fact who care to know the relative position of parties, and to speculate as to the probable influences which determine the prevalence or absence of certain opinions in different parts of the country. It is satisfactory to find that, taking the whole area of England and Wales, exclusive of the metropolitan district, the Liberal organs are about fifty-eight per cent. more than Conservative and Liberal-Conservative united. In Yorkshire the Liberal newspapers are three times the number of the Conservative, while in Lincolnshire, Sussex, Wiltshire, and Pembrokeshire, the Conservative papers slightly outnumber the Liberal. We have noticed a few minor inaccuracies which show (it could hardly be otherwise) that the work is not *absolutely* reliable in matters of detail. It is conveniently got up for reference, being a single sheet enclosed in a frame (size about 3 feet 6 inches, by 2 feet 6 inches), which will be no insignificant addition to the study or the library.

RETIREMENT OF LORD CHIEF JUSTICE ERLE.

The Right Hon. Sir William Erle, who on Monday last resigned the high office of Lord Chief Justice of the Common Pleas, was born on the 1st of October, 1793. He was educated at Winchester, and New College, Oxford, where he graduated B.C.L. in 1818, and soon afterwards attained his Fellowship. He was called to the Bar by the Hon. Society of the Inner Temple in 1819, and chose the Western Circuit as the scene of his professional labours. Five or six years elapsed before he attained anything more than a chance brief; ultimately, however, he gained a large practice, and in 1834 was made a K.C. In November, 1844, upon the retirement of Mr. Justice Erskine from the Bench of the Court of Common Pleas, William Erle, Esq., was appointed one of the justices of that court. He was previously raised to the degree of the coif, when he gave rings with the motto, "*Tenax justitiæ.*" In October, 1846, upon the death of Sir John Williams, one of the judges of the Queen's Bench, Mr. Justice Erle was transferred from the Common Pleas to the vacant judgeship in the Queen's Bench. Upon the resignation of Lord Derby's Government in June, 1859, Mr. Justice Erle was elevated to the chiefship of the Common Pleas, the office becoming vacant by the advancement of Sir Alexander Cockburn to be Lord Chief Justice of England in the place of the late Lord Campbell, who became Lord High Chancellor. Thus Sir William Erle has occupied a seat on the judicial bench for more than twenty-two years. During that period he has administered the laws of the land with an ability, zeal, and discretion seldom equalled, never suapassed. He has endeared himself to the Bar by the courteous and truly gentlemanly manner in which he always treated them, and no judge ever retired into private life followed by so much affectionate esteem and regard from the profession which he honoured and adorned. The Bar and the public mustered in strong force on Monday last to hear the learned judge's farewell. Almost all the leading Queen's counsel were present, including the Attorney-General, Sir John Rolt; the Solicitor-General, Sir William Bovill; the Queen's Advocate, Sir Robert Phillimore; Sir Roundell Palmer, Mr. Mellish, Q.C., Mr. Karslake, Q.C., &c. On the reassembling of the Court at one p.m., after lunch, the Attorney-General, in the name of the Bar, bade his lordship an affectionate farewell, the whole Bar remaining standing during the address and reply. The Attorney-General spoke as follows:—

I rise, my Lord Chief Justice, in the name and on behalf of the Bar, to offer our tribute of respect and veneration on this, the last occasion, as we are given to understand, on which your lordship will be upon that bench. My lord, if our respect were due from considerations arising exclusively in this court, my experience here might not, perhaps, be enough to justify me in coming forward to give expression to our feelings. But, my lord, it rests on broader considerations—on considerations known and approved by us all; and I could not, therefore, as Attorney-General and leader of the Bar, deny myself the privilege of representing them on this occasion. My lord, we all feel a deep desire to acknowledge that, under your presidency in this court, the great judicial duty of reconciling, as far as may be, positive law with moral justice has been satisfied; the letter of the law which kills, and the higher discretion of the judge, that has been well said to be the law of tyrants, have been alike kept in proper and due subjection. Learning, great experience in affairs, wise administration, have been so combined, that, with the assistance of the eminent judges associated with you on that bench, the laws of England have been exhibited in their true aspect as the exponents of the rights and privileges of her citizens and the guardian of her liberty. The Court of Common Pleas, my lord, under your presidency, has obtained the just confidence of the public and of the profession. I shall not be forgiven by my colleagues if I stop here. I shall not be forgiven if I fail to express our admiration for the simplicity and elevation of character that has adorned that administration. Our affectionate regard is due for the private and social qualities of your lordship, and for the kindness and courtesy that have been displayed upon the bench, and in the intercourse of private life. Our homage is due, and is paid, to the worth of the man and to the dignity of the judge. It is no idle ceremony that induces us thus to intrude upon you. We know that your lordship would, had it been possible, have retired from that bench without public observation; but it was not possible to be allowed. There are times when the dictates of the heart must be obeyed, and this was one of them, when the universal feeling insists upon their being carried out. It may be a right sense of duty in your lordship, and no doubt it is, that, in the full possession of the greatest judicial faculties, your lordship retires from the active duties of the ordinary judicial life. Your labours have no doubt been incessant, severe, excessive; but we may be pardoned if we bear in mind that your lordship is still a member of one of our highest judicial appellate tribunals, and that the law and the country at large may still, for long years to come—so far as is consistent with your lordship's ease and retirement—derive benefit from your great wisdom and experience. And that in these future years your lordship may enjoy every consolation and happiness that can surround the maturity and close of a valued life, is the earnest and ardent prayer of every one of us. With these imperfect and feeble expressions of our sentiments, I now, addressing you as Lord Chief Justice of the Common Pleas, and happily addressing you in that character only, respectfully say to you, in the name and on behalf of the Bar, farewell.

The Lord Chief Justice replied:

My words in reply must be few. I return my earnest thanks to you, and all whom you represent on this occasion. I have laboured to do justice according to law and to obey humbly the power that gave me sense of right. If any duty in which I have had part has been well performed, the honour is mainly due to those who, in their respective apartments, have had to co-operate with me in the noble work of administering justice. It is eminently due to the Bar. I have seen a long succession of advocates, and among them many of the highest worth, swaying important interests by their words, and always speaking with inflexible integrity, and making the line of duty plain for the judge; men whom I delight to think of with increasing respect and regard. I have the happiness to know that the estimation of the Bar is well maintained, and I shall ever retain the deepest interest in its honour, for the sake of its members and also of the public. Above all, I desire that a due share of honour should be given to my brethren of this court, with whom I have been taking counsel and interchanging minds for years past, to my unspeakable benefit. I may not, in their presence, say all that I feel towards them, but I cannot refrain from adding that their affectionate help has been the sunshine on my path, and the breath of my judicial life. I now take my leave. Though sensible of manifold defects, I still venture to believe that I have devoted the best of my ability to the duties of my office unceasingly down to the present time, when I find need for some abatement of working. Your approval seems to sanction the hope that I may not have laboured altogether in vain. Those words of approval, pronounced by the Attorney-General in this assembly to-day, are to me a great support and reward. I am heartily thankful to you for them, and they are intensely endeared to me by the genial kindness of your farewell.

During the delivery of this reply, his lordship was deeply moved, and at times could hardly refrain from tears; and all who listened were much touched by the simplicity and grace of Chief Justice Erle's last words from the bench of the Court of Common Pleas.

Foreign and Colonial.

GERMANY.

In the Berlin Chamber of Deputies the general discussion on the Budget took place on Thursday. The motion of Herr Lasker, censuring the Government on account of the sale of the Cologne-Minden Railway without the sanction of the Chambers, was agreed to by 126 to 122 votes.

On Friday the principal subject of discussion was the secret service fund, fixed at 31,000 thalers. The Minister of the Interior declared that, although the Ministry is of a Conservative character, the Government desires, nevertheless, a permanent union with the Moderate Liberal party. He further declared that the entire Cabinet was responsible for the acts of each member of the Ministry, and that the current rumour of dissensions among the members of the Ministry were without foundation. He stated that no Government could be carried on without secret funds, but declared that the journals defending the policy of the Government were quite independent. After an animated discussion, the secret service funds were granted by 146 to 123 votes.

It is stated that the meeting of the Parliament for North Germany is fixed for the 1st of February, and that the Governments allied with Prussia have been informed of this determination by the Cabinet of Berlin.

AUSTRIA.

At a conference of members of the Hungarian Diet held at the residence of Mr. Deak to discuss the course that should be pursued with reference to the Royal rescript, M. Deak made a speech in which he said that from the point of view of the "continuity of rights" the rescript afforded far greater cause for hope than had hitherto existed. He moved an address to the King praying that the laws of 1848 should be re-established, and declaring that the Diet would not fail to take into consideration the wishes expressed by the King. The proposed address would further declare that the Committee on Common Affairs should continue its labours, and lay their result before the House. M. Deak's motion was accepted by those present.

The members of the Left of the Hungarian Diet have resolved not to vote any address in reply to the Royal rescript, but merely to adopt certain resolutions on Constitutional questions. The Left is also of opinion that the Diet should suspend its labours until the Constitution is entirely re-established.

FRANCE.

It is officially announced that the Extradition Treaty between France and England will be continued until the beginning of September, 1867.

Though the French official papers are yet silent on the subject, the semi-official *France* at last admits that Maximilian has really left Mexico. He left Vera Cruz on the 22nd October, and gave over the government to Marshal Bazaine, who will no doubt be delighted to hand it over to General Sherman and Mr. Campbell as trustees for Juarez.

ROME.

Signor Vegezzi has arrived at Florence.

It was expected that he would shortly leave for Rome; but he was still awaiting an intimation from the Pope of his readiness to resume negotiations.

It is expected that negotiations will shortly be opened between the Courts of Rome and Florence relative to the appointment of bishops to the sees at present vacant in the Italian kingdom.

The news of an approaching convocation of Catholic bishops is confirmed. The date of their assembling is fixed for the 29th of next June.

The *Italie* states that the last departure of the French troops from Civita Vecchia will take place on the 10th of December. The same journal says that General Fleury will remain in Italy till after the execution of the Convention, in order to judge of the consequences.

AMERICA.

According to the Atlantic cable telegraph of Monday's date, James Stephens is reported to have left the United States.

Efforts were being made to effect a compromise between President Johnson and the Congress.

Washington despatches report that the Secretary of the Treasury will urge upon Congress the early resumption of specie payments.

The Federal authorities arrested Ortega and his suite upon their arrival at Brazos de Santiago. Ortega has issued a protest, as President of the Mexican Republic, protesting against any acts of the United States tending directly or indirectly to force the Juarez Government upon Mexico.

The Fenian, William Hoydon, has been sentenced to be hanged at Toronto on December 13.

FOREIGN MISCELLANY.

Count Bismark's health is said to mend but slowly.

The Paris Exhibition will be formally opened on the 1st. of April.

Servia has made a direct appeal to to the Turkish Government to evacuate all the Servian fortresses, especially that of Belgrade.

At the late sitting of the Roman Catholic Council at Baltimore a decree was issued ignoring caste and colour in the future action of the Church.

The winter in Russia is rapidly setting in. The communication between Cronstadt and Oranienbaum is still open, but ice is appearing in the water. Masses of ice are also floating down the Neva, to the danger of the navigation.

Mr. Henry Vincent is at New York, and at the last dates was about to speak at the Cooper Institute, on "The late great American Conflict and the Friends and Enemies of America in England."

THE FIRST LADY CANDIDATE FOR CONGRESS.—Mrs. Elizabeth Cady Stanton did not secure a seat in Congress. In fact, she did not obtain anything near a majority of votes in her district. Out of some 23,000 votes, she got but eight, not thousands, but units.

THE EMPRESS OF THE FRENCH AND THE POPE.—It is stated that the projected journey of the Empress to Rome has not yet been completely abandoned, but it is said that the Pope declines to make those concessions to Italy which would render her visit expedient.

DANGEROUS GRASSHOPPERS.—The Chicago *Tribune* says that several valuable horses have died mysteriously in Loons township, Illinois. The mortality is reported to have been caused by the grasshoppers, which, being taken into the mouth, bite the tongues of the animals, and make them so sore that they will not eat, and starve to death. The cases have occurred among horses turned out to grass.

A MIRACLE IN PARIS.—The *Monde* publishes, under the title of "Sudden Cure effected on Monday, the the 8th of October, 1866, in the name of the Immaculate Virgin and Pius IX.," an account of a miracle accomplished in the person of Mdlle. Juliette D——, *femme-de-chambre* to a lady residing at Paris, at 11, Rue Villedo. The servant is stated to have been cured of an attack of cholera of a most violent character by simply touching a piece of garment which

the Pope had worn. Several ecclesiastics of the parish of Notre-Dame-des-Victoires affirm the exactitude of the statement made, and give a detailed account of it in the journal named above.—*Galignani.*

ENGLISH STATESMEN IN ITALY.—A communication from Rome of the 23rd states that General Montebello has given a *soirée* in honour of Mr. Gladstone and Lord Clarendon. Other English persons of distinction were also present. It is affirmed that Mr. Gladstone had expressed a wish to the Pope that he might remain in Rome, in the interests of Europe. An anonymous pamphlet is in circulation which recommends the re-establishment of the Roman Senate as in the fifteenth century, the Pope to retain a sort of suzerainty in Rome. A letter from Milan says:—"*Apropos* of diplomatists and ministers—Earl Russell is in this city, and has been visiting with much interest most of the public monuments and institutions, not forgetting the renowned Theatre of La Scala, unusually attractive just now by the production of the 'Africaine.' His lordship is the object of much respect and esteem on the part of those Milanese who have the good fortune to enjoy his society, among whom may be mentioned the veteran Manzoni, founder of the modern Italian school of romance-writing, to whom Earl Russell paid a visit yesterday."

VICTOR EMMANUEL AT VERONA AMPHITHEATRE.—The greatest spectacle that Verona could give him, and, perhaps, the grandest of all that he has seen in Venetia, was the gathering of some 70,000 people to meet him in the amphitheatre to-day. Long before he was expected the whole great oval mass was filled from floor to cornice. The people of Verona have spent some 10,000*l.* annually to keep their mighty remnant of antiquity defended against the ravages of time, and it is the only place in Europe where can be practically shown the internal appearance of a Roman amphitheatre on a Roman holiday. The seats were crowded, the arena was filled till there was no more standing-room, and when the King entered and passed along a platform prepared for him to his place, and the whole vast assembly sprang to its feet, their voices were like thunder, and the waving of their white handkerchiefs like a fall of giant snow. It was a wonderful sight, those tiers upon tiers of applauding people around, and the grey pavement of joyful faces below, gazing up at that one plain, honest man, who, touched more than I have seen him yet, inclined his head before his people, penetrated by a full sense of their rejoicing loyalty. He remained but a few minutes, and then left those wildly shouting crowds, taking his leave of Verona when the tide of enthusiasm was at its highest. All the afternoon the roads round the town were filled with carriages and wagons and peasants on foot, who had come to see their saviour King.—*Letter in the Times.*

THE PRINCE OF WALES AND THE METROPOLITAN OF MOSCOW.—One of the Prince's first visits was to Philaret, the Metropolitan of Moscow, the highest ecclesiastical dignitary of the Russian Church; ranking next, I believe, to the Patriarch of Constantinople in the whole Greek communion. The old priest, who is now nearer ninety than eighty, but is still in full possession of all his bodily and mental powers, expressed great gratification at the compliment paid him by the Prince's visit. Nothing, he said, but a good heart could have caused so great a prince to come and visit a feeble old man; and therefore he could assign no cause for the visit except charity. The Prince replied through Mr. Michell, the gentleman who fills so ably the post of British consul at St. Petersburg, that he had heard so much of the virtues and goodness of the Metropolitan, he had felt he could not leave Moscow without calling on his Holiness. The Patriarch then bestowed an episcopal blessing upon his Royal Highness, and as the Prince was leaving, added he had a prayer to make. On being assured that any prayer the Prince could grant should be accorded, Philaret begged the Prince on his return to England to request his Royal mother to protect the Christians in the East. To this somewhat embarrassing demand the Prince made answer that there was no need of such advice being tendered, that it was one of the special missions of England to promote the spread of Christianity, that our nation made great sacrifices for this object, and that the Churches of both Russia and England laboured in the same holy cause. The astute old priest, however, was not to be satisfied with generalities, and begged to call attention to the political considerations connected with the Greek Church in the East. At this stage it was thought desirable to close a discussion which the position of the two chief interlocutors made a rather awkward one for both parties; and so, after a fresh interchange of compliments, the Royal party bade farewell to the Metropolitan.—*Newspaper Letter.*

THE METEORIC SHOWER AS SEEN AT MALTA.—Mr. Boileau, an army surgeon writing to the *Times* from Malta, says:—"At two a.m. on the 14th inst. I was called by some brother officers to see the shooting stars. On reaching the roof of the house the spectacle presented by the heavens was certainly most remarkable; flashes of light appeared to traverse the firmament in various directions, and in such rapid succession that they seemed quite innumerable. As usually observed, shooting stars appear as bright spots traversing the heavens, their course being marked by a defined bright line of very transient duration, the eclipse being rather sudden. The meteors we observed were somewhat different, and may be thus characterised:—In magnitude and degree of brightness they were variable, some being small and faint, others as large and splendid as the most brilliant planets. Their line of flight was apparently a right line, their extinction was sudden; but that of the nebulous tail they left behind them was quite gradual, lasting for some seconds. This luminous train was much broader than the bright meteors which seemed to give it birth, and in its character bore the same relation to it that the light of a lamp seen through a ground glass shade does to the light itself; these tails by estimation varied from 10 deg. to 40 deg. in length. No two crossed each other or moved in opposite directions; all seemed to emanate from the same region, and this was at the hour mentioned between the east and south-east points of the compass, between Regulus in Leo, Alphard in Hydra, and Procyon in Canis Minor, probably nearer the former; from this centre they appeared to diverge, some passing towards Ursa Major, others towards Ursa Minor, Cassiopœa, Perseus, Andromeda, Taurus, Arietes, Orion, &c. A vast number originated near the zenith, but all seemed to come from the same focus. A very few were observed near the southern horizon, which appeared to pass from north to south; but it is to be noted that their prevailing direction was from east to west. Our lowest computation of their number was 200 per minute, but in all probability they were passing at the rate of 500 or 600. It was quite impossible to count them: as three or four observers expressed themselves, 'it was like a shower of hail.' They were not confined to any limited area of the firmament, but appeared in all directions, from the zenith to the horizon. Some fifteen intelligent sentries on duty that night were interrogated with a view to determine the duration of this remarkable phenomenon, with the result that it lasted about four hours, commencing at one a.m., and ending about five o'clock, but the maximum occurred between two and three o'clock. One old soldier of twenty years' service stated that he had never before witnessed so strange a sight."

THE FENIAN MOVEMENTS IN IRELAND.

It has been thought necessary, says the Dublin correspondent of the *Pall Mall Gazette*, to resume the military patrols in Dublin at night, which gave confidence to the citizens last winter. The horse soldiers carry lanterns in some outlying districts. A portion of the Dublin garrison will, without delay, be armed with Enfield rifles on the Snider principle. Twelve hundred and fifty breech-loading rifles have been already distributed to the constabulary force, to be used by the mounted men. The Irish metropolitan police have not only been doubled on their beats, but now wear, as they did twelve months ago, their side-arms. On request of the Mayor of Cork, the authorities have removed a battery of Royal Artillery from Ballincollig to that city, and sent down from the Curragh Camp the 2nd battalion of the 60th Rifles. Reinforcements of cavalry and artillery have also been despatched to Cork from Fermoy and Clonmel. Twelve gunboats are cruising along the western coast, and examine all suspicious craft. Two Americans arrested in Newry have been released on giving a satisfactory account of themselves. In Drogheda two strangers, James M'Cook and Edward Waydock, both direct from New York, have been captured in the engine-room of the steamer Brian Boroihme, and marched handcuffed to gaol. This arrest was made by special warrant hastily forwarded from Dublin. At Carrickmacross men named Finnegan, Matthews, Traynor, and Martin have been brought before the magistrates, the first charged with an attempt to administer an unlawful oath, and the rest with riotous conduct. Finnegan asked the informer in a public-house whether "he would be a man when Stephen arrived," and proposed to "swear him into the Fenian brotherhood." He was for this offence committed for trial. A soldier of the 13th Regiment, named Kirby, on furlough in Clogheen, county Tipperary, has been taken into custody for stating in a drinking shop that "though a soldier he was a Fenian at heart." Three men, named Sullivan, Malcolm, and Duggan, were seized on Sunday in Mallow. No particulars have transpired in their case. Andrew M'Loughlin has been brought before the Dublin magistrates for declaring aloud in the streets when under the influence of liquor, that he was a Fenian, and that the "heart's blood of a Fenian flowed through his veins," and remanded. A variety of disquieting rumours were afloat in Dublin on Sunday, the effect of which was to cause general depression, but for the most part they were either wholly untrue or wicked exaggerations of slight occurrences. The small farmers in the county of Tipperary have shown a disposition to sell their stock at a sacrifice, but a foolish run on the banks in that county, commenced a few days ago, is abating.

It is stated that at the Cabinet Council held on Monday, it was decided that three regiments should be at once despatched to Ireland. The regiments are the 39th, which has already left Manchester for Dublin, *vid* Liverpool; and the 28th and 52nd, which will leave Aldershot as soon as the Tamar and Orontes are ready to embark them at Portsmouth.

QUEEN ELIZABETH'S GRAMMAR-SCHOOL, HORSLEYDOWN. — A grand scholastic foundation going a-begging for pupils is to be found in Queen Elizabeth's Grammar-school, Horsleydown. With a staff of masters probably unsurpassed in efficiency in all London, with a fine building, and an income of 5,000*l.* a-year, the governors actually experience great difficulty in getting scholars to avail themselves of the privileges offered—viz., an education, including the study of classics, mathematics, music, and languages, free of all cost whatever. The reason assigned is that the middle-class will not allow their children to mix with those of the poor.—*Sunday Gazette.*

Court, Official, and Personal News.

Wednesday being the birthday of the Crown Princess of Prussia (Princess Royal), a party of children, residing at the Castle and in the neighbourhood, were, by her Majesty's command, invited to a dance, which took place in the Red Drawing-room. The Princess of Wales, the Duke of Edinburgh, Princess Louise, Prince Leopold, and Princess Beatrice were present. Refreshments were afterwards served in the White Drawing-room.

The Queen has promised to inaugurate the Albert statue at Wolverhampton on the 30th instant. Her Majesty will be accompanied by the Prince and Princess Christian and the Princess Louise. Preparations on a grand scale are being made to give her. Majesty a welcome worthy of the town.

The Princess of Wales has gone to Sandringham

The Princess Mary and the Prince de Teck have arrived in London from Vienna.

There is, it is said, no foundation for the rumour that it is intended to raise Sir Fitzroy Kelly and Sir Hugh Cairns to the Peerage.

Mr. William Dargan, the eminent Irish contractor, has executed an assignment of his estate in favour of his creditors.

Mr. Wyse, of Lloyd's, has addressed a letter to Lord Stanley, directing attention to the claims of British shipowners in regard to the capture of several hundred vessels by Federal men-of-war during the late war; to which Mr. Hammond, by desire of Lord Stanley, replied, stating that no arrangement has hitherto been made between her Majesty's Government and that of the United States for the examination and settlement of the claims of their respective subjects and citizens arising out of the events of the late civil war in the United States.

The *Pall Mall Gazette* understands that the Government intend to bring in a bill to amend the law of bankruptcy in the next session of Parliament, but it is not yet decided how far the measure of the late Attorney-General will be adopted or a new course struck out.

The Commission on the Neutrality Laws, it is understood, will very shortly commence its inquiries. Among the members will be Lord Houghton, Sir R. Palmer, Sir N. Phillimore, Dr. Travers, Mr. W. H. Gregory, M.P., and Mr. Vernon Harcourt, with Lord Cranworth as president.

The judges of the several courts have approved the scheme of adding a judge to each court, and it is said that Mr. Grove, Q.C., is to be the first of the new erections.—*Law Times.*

We have reason to believe that Colonel St. George Ord, C.B., has been appointed Governor of the new Colonial Government of the Straits Settlements, and Mr. Robert Keate Governor of Natal.—*Times.*

Sir Morton Peto, Bart., M.P., has gone on a visit to Algiers, to see the progress of the extensive works which his firm has undertaken there.

A rumour was current last week that a majority of the Cabinet have declined to sanction the draft of a Reform Bill submitted by Mr. Disraeli, and that all is still uncertain with reference to the question. The *Dublin Evening Mail*, however, declares that no determination on the subject has been arrived at; "perhaps we may say its consideration has scarcely even been approached."

The Right Hon. Benjamin Disraeli arrived at Windsor Castle on Saturday, and had the honour of dining with the Queen and Royal Family.

Another of the Royal Mail Company's steamers, the Tyne, has arrived in the Southampton Water, from St. Thomas, having yellow fever on board. She was immediately ordered into quarantine. The Atrato has been taken out of quarantine.

THE HOWARD ASSOCIATION.—On Thursday evening a meeting of the Howard Association was held at Devonshire House, Bishopsgate-street. Mr. William Tallack, the secretary, stated its objects to be, mainly, the promotion of a much greater recourse to remunerative labour in prisons than is now adopted, and also a more definite aim at the reformation of prisoners rather than their mere temporary detention and punishment. He quoted, from Lord Carnarvon's recent speech in the House of Lords, the fact that, under the present system, many criminals are convicted twenty, thirty, forty, fifty, and more times, as a proof of the non-reformatory effect of the ordinary course. There should be brief deterrent punishments of about ten days for first offenders, and afterwards, for repeated offences, a lengthened industrial discipline and gradual preparation for liberty, as in the Irish convict prisons of Lusk and Smithfield (near Dublin). Charles Smith, Esq., of Old Broad-street and Coggeshall, detailed successful instances in which, through his own labours in Essex, he had relieved poorhouses and prisons of some of their occupants by furnishing industrial employment, which had led to permanent independent exertions on the part of the poor persons thus trained. He proposed the following resolution, which was seconded by Nathaniel Tregelles, Esq., and unanimously adopted, viz.:—

In the opinion of this meeting, it is of urgent importance that in the treatment of criminals there should be a greatly increased recourse to economic industrial occupation in prisons; the disuse of non-productive punishments such as the treadmill and shot-drill; the substitution of a lengthened reformatory training in lieu of repeated short sentences on old offenders; a systematic permission to poor persons to pay fines by instalments in the case of petty offences; and a provision for the gradual relaxation rather than sudden termination of ordinary imprisonments in the county and borough gaols.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Nov. 24, 972, of which 225 were new cases.

Literature.

*DR. RALEIGH ON "JONAH."**

We have here a new volume, but happily not a new author, to introduce to our readers. Dr. Raleigh deservedly holds a foremost place among the popular preachers of the day; and we are very glad to see him availing himself again of the press for the exertion of a far wider influence than even such as he could exert in the pulpit only. The readers of his "Quiet Resting Places" will agree with us that the "Story of Jonah" is well suited to his mental and spiritual characteristics; nor will the perusal of this beautiful volume disappoint them. In every page do the preacher's well-known devoutness, taste, and skill appear. His pictorial power, and his fine sympathy, which intuitively appreciates the subtler as well as the more obvious suggestions of each moral scene, find ample occasion and scope in the strange history of Jonah.

Much presumptuous learning and profane wit have been directed against the credibility of this Scripture. A course of popular lectures hardly furnishes the place for elaborate discussion of critical and philosophical questions. Dr. Raleigh has attempted nothing of this kind: but, what is better, he has set forth in strong and lucid reasoning, through different parts of his volume, the grounds on which Christian faith in the authenticity of "Jonah" securely rests. He justly seizes the fact of our Lord's reference, and presses it to its ultimate conclusion.

"He called him 'Jonah the Prophet.' He speaks of his confinement in the belly of the fish as 'a sign' (τὸ σημεῖον), a real miracle, like unto His own death and burial. He says he preached in Nineveh; He says the people repented; and that their repentance would, on the Judgment-day, condemn the impenitence of the people to whom He had Himself preached; He says, 'Behold, a greater than Jonah is here.'"

The author dismisses a forcible argument on these explicit statements with these weighty words:—

"Whatever touches Christ—His wisdom, veracity, prescience, Divine all-sufficiency—in *any* point, touches Christianity . . . . the strength of the case for the historic verity of the Book of Jonah, in so far as it is affected by our Lord's testimony, is this, that He speaks of Jonah just as He does of Abraham, of Moses, of David, of Solomon; and of Nineveh, just as He speaks of the cities of Sodom and Gomorrah."

There has been great debate about the "end" for which this mission of Jonah was directed, and for which its record has been preserved. Dr. Raleigh thinks it a gratuitous and mistaken care to search out one particular and predominating end: he prefers the recognition of lesson after lesson as each arises, without the unnatural subordination of all to some one exclusive purpose; and he deals in caustic rebuke with some "ends" that have been confidently asserted, If he *must* find "one monarchical idea" in the book, it is this—to show to all, Israel among the rest, that "God is no respecter of persons," that "His tender mercies are over all His "works," that the greatest sinners and the most wicked cities will be treated with clemency as long as there is hope of their recovery, and that they will be welcomed into Divine favour as soon as they repent and return.

It is not unlikely that some will regard the author as too ready to reduce the miraculous element in the story to the lowest minimum. The wind was "prepared," the fish was "pre-"pared," and the gourd was "prepared,"—expressions which, naturally interpreted, surely denote the special presence and activity of God. Valuable observations on miracle, and on natural laws, are incidentally dropped in the description of these remarkable facts in the Divine treatment of Jonah. We should like to quote several of them, but can make room for only one or two.

"We are not hungry for miracles. But neither are we hungry for natural laws. What we want is the truth. . . . If we say 'second causes,' meaning what we say, we must allow that at some time, and somewhere, there must be a *first* cause. And if we mean what we say when we speak of a *first* cause, we must allow that *that* touches, holds, and *rules* the whole chain and series of second causes. The chain may be a short or a long one (each link as we ascend both a cause and a consequence), but we are soon at the top, and then, there is—not a link, but a *hand*, not a law, but a *will*. The spirit and tendency of one part of modern philosophy is just this—to say, and to try to prove, that there is no hand atop, no will above, no person there, and therefore that there can be no personal interference or superintendence—an interminable chain, with nothing but links for ever; an eternal cycle—of things evermore revolving, which does not admit or allow the personal action of a deity at all."

To the objection that it is incredible that a city would repent on such proclamation as the prophet made, the reply is admirably given that the man and his story, at least that part of it which related to themselves, were very well known in Nineveh. Otherwise he could have been no "sign" to them; but he was a sign of "the impartiality and inflexibility of the Divine "justice," and also of "Divine mercy," and conscience would be a quick and alarming interpreter of the prophet's cry.

It has often been contended that it is inconceivable that a man should have acted as Jonah is said to have acted, or that, if capable of acting thus, God should have employed him on such errand. The course of the lectures furnishes frequent opportunity for glancing at this objection, and we know not which we most admire in the answers that are evoked—their intellectual discrimination or their moral feeling. They have to be culled from different parts of the book. The following *caveat* deserves consideration:—

"Let us remember that he seems to write partly to tell his own defects and shortcomings, and not at all to defend his character or display any of his virtues. There is no careful explanation, no softening of wrong things, no rounding of hard angles. As has been justly said (Dr. Pusey)—'With a holy indifference, he has left his character to be hardly and unjustly judged by those who themselves sharing his infirmities, share not his excellences.'"

The analyses of one and another of the critical scenes in which the prophet's character stands forth are most thoughtful, and to many readers they will be corrective.

"I own that to my mind few scenes in human history have a darker grandeur than this confession of Jonah to these heathen sailors, when he *knew* that in a very short time he was to be cast into the midst of the sea. There is about his conduct a self-abnegation and a moral sublimity which we rarely find among even good men. 'Ah!' say you, 'I do not quite see that. No thanks to him for his frankness now. He is caught in a trap. He cannot help himself. He is obliged to say what he does.' I beg your pardon. Not so. On the contrary there are perhaps no human circumstances more likely to bring out, and even to confirm, the insincerity and duplicity of a really false nature than circumstances of great trial and distress," &c.

The passage is too long for citation, but we have indicated its fine tone; it ends—"A good man is known not only when he *stands*, like Joseph, Daniel, or Paul, but when he rises after falling, like David, Peter, Jonah."

Not a few preachers would do well to heed the wisdom of another of these critiques on the prophet's character.

"There is a tendency of interpretation which would constrain us to make clear divisions and strong distinctions. Every prayer, person, state, is either this or that, is either right or wrong. If right, then interpret the whole passage with a view to find rightness in everything. If wrong, then do not expect to find rightness anywhere. But no such strong distinctions are made in Bible histories. We are taught, indeed, as we are taught in no other book, that there is a radical and everlasting distinction between right and wrong; and that each man *is* good or evil in his soul, *is* 'with' or 'against' the Lord. But we are also taught that a good man carries in him, and feels, and speaks, and shows much evil: and that an evil man may come at any time quickly from the evil to the good."

We have denied ourselves the gratification of adducing illustrations of the descriptive power, the melting pathos, and grand moral solicitude which pervade this volume. We have hoped to serve our readers better by indicating how thoroughly the author has laid the foundations of all his instruction and appeal. None to whom his name is familiar need to be told that remarkable beauty and grace of style will be found in these lectures. Nor will such be surprised to find that a history like Jonah's in the hands of Dr. Raleigh supplies occasion for counsel and animadversion on every variety of social and political life. It would be difficult to point out the man that in some earnest way is not spoken to and with in these pages, and always is that speech wise, thorough, and tender. We shall lay down our pen in citation of two or three characteristic passages of a different cast and aim from those already adduced.

"He went down to Joppa. Always to leave the presence of God is to 'go down'; and the history of many a day might, in the evening, be written but too faithfully in this sad brief record—'I have been going down.' Down from communion, from a conscious faith, from quietness and assurance, from steady, firm obedience; down into strife without victory, into toil without fruit; down into mere bargain-making, mere money-making, mere pleasure-seeking, mere time-wasting. The success and glory of true life can be found only by keeping the upward road—in hearing and following the voice which says perpetually, 'Come up hither!'"

Turning the captain's address to Jonah to the highest account, the author dwells on the obligation of speaking to friends and acquaintance on religious subjects, and regrets the growing discountenance given to this duty.

"It is supposed that in proportion as men are educated they become silent and secret from all their fellows in their whole religious experience. It is hinted that it would scarcely be less than a breach of politeness and religious propriety to mention the soul, the Saviour, the God of salvation. It seems to me that if that theory be true, when human perfection is reached, here or in heaven, God might as well not be, for He will never be named again."

That Dr. Raleigh can effectively use such shafts as the last sentence his constant hearers are well aware. Here is another instance. Expounding the sin of the Pharisees in demanding a sign, and the way in which our Lord rebuked them, he says:—

"Christ may well object to the presumptuous temerity which would lead a creature limited in faculty, fallen in nature, to tell the all-wise, Almighty Creator, beforehand *how* He must herald and accompany His Messiah's coming—that He may send Him with *this* sign, not with that—in *this* form, not in another. Since we are the creatures to be saved, it is probable that God knows best *how* to save us, and in what form and with what accompaniments the Saviour should come?"

The lectures close with a highly-appreciative delineation of the Divine remonstrance with Jonah for his wayward selfishness, which is described as, "if we may say so, without irrever-"ence, a masterpiece of Divine skill and "simplicity." But we cannot produce from this delineation or any other part of the volume any of the numerous passages we had marked, in which this limner of truth and morals will be deemed to have given some of his most characteristic sketches.

We are very sure the book will be widely read, and we are glad that Dr. Raleigh speaks through so instructive and impressive a volume to the churches of our land.

* *The Story of Jonah the Prophet.* By ALEXANDER RALEIGH, D.D., Canonbury. Edinburgh: Adam and Charles Black, 1866.

GUIDE BOOKS FOR TOURISTS AND TRAVELLERS.

This is not exactly the season of the year at which we might expect to receive hand-books for Switzerland, or Scotland, or even for the Lakes; or at which we can reasonably expect our readers to be disposed to test for themselves the merits of such publications. We have, however, two or three such books on our table; and have been considering why we should *not* notice them; and cannot conclude against doing so. Most likely we have some readers for whom the attraction of travel now exerts itself chiefly through books: who, being no longer able to endure six or eight hours in the saddle, or on foot with knapsack on shoulder, without suffering weariness and distress, are inclined to view, without discomfiture or tiring, the new scenes and unaccustomed experiences of the tourist at home and abroad; and are thankful that they can still travel much, in the best sense, and with such excellent moderation that it is never difficult, and that they are never loth, to return home. Once, indeed, it was all joy to them when the successive hours fled on changed horses; and strange things and new sensations were enjoyable in proportion to the effort and endurance which they cost. But now, change of scene, and persistent journeying, bring too many demands on their senses and their physical energy; and they can no more affect superiority to weariness, to variations of temperature, and to unexpected discomforts. We may hope that such of our readers, although their own peregrinations are now brought within narrow limits, will feel that something of the pleasure of touring is brought to them by good books, which, read in the arm-chair and by the fireside, can assist them to realise imaginatively what others see and enjoy in the actual changes of scene and association now denied to themselves.

And surely there are some others of our readers who do not confine their pedestrianising to the few most favourable weeks of summer or autumn, but have intense delight in contrasting with their sunny-weather acquaintance with noble scenery, the aspects of the same mountains and plains and dales in the time of winter. We should think we ourselves knew very little, and that little the worst part of the knowledge, of Borrowdale and the Langdales, and of Snowdonia, if we had not seen them when the steep slant of their hills was diversified with patches of purest white, and the brown and green and grey of their rugged sides, beneath their snow-capped tops, presented an endless variety of sharply defined form and sober colour, in contrast to the dazzling splendour without a speck of the scenes below. Whoever has walked from Coniston through Yewdale to Ambleside, or from Keswick through Borrowdale to Buttermere, on a fine clear winter's day, when the sky is mild blue without a cloud, when the roadways have the soundness of a gradual and persistent frost, and when the snow and ice of a week ago linger on the mountain-side, and on the sprays and twigs of the accustomed road which has been known in the smiling light and thick heats of summer, will certainly not account the alternating sublimity and beauty, or the invigoration and hilarity, or the memories to be treasured, less rare and precious than those of the more genial months which tourists commonly make use of. We may say the same, from experience, of the neighbourhood of Pen-

maenmawr, of Anglesey, and of the passes throughout North Wales; and of what district of grand scenery might we not say it?

We may conjecture, then, that guide-books at the present season are not merely heralds of a still distant summer, and its brilliant skies and soothing greens; but that they will be welcomed by those who can find the beautiful and the grand in the winter fury, in the dismasted trees, in the

> "Naked shoots,
> Barren as lances, among which the wind
> Makes wintry music, sighing as it goes,"

—in the storm-furrowed brows of the mountain, in the streaks and stains of the barren hill-sides, and in the late and ruddy sunrise, which

> "Resembles most some city in a blaze,
> Seen through the leafless wood."

To such, then, winter-tourists, as well as to those who are straining their eyes towards another uncertain summer, we may heartily commend a new "Handbook for Travellers in "Westmoreland and Cumberland,"* which seems to us as nearly perfect as possible, and which would have been an unspeakable treasure to us some years ago. We know quite familiarly all the books that are commonly advertised as guides to the lake district—not forgetting the admirable and yet disappointing volume written by Harriet Martineau; but we must give this the preference, for freedom from the sometimes vague and sometimes exaggerated descriptions with which most handbooks abound and for the best possible sketch of physical features and general scenery, with the clearest and most practical intimations of how the finest and most interesting scenes in the district may conveniently be visited. The writer has evidently the perfect knowledge of one who has long resided in the lake country; and has therefore been able not only to give a fair and full presentation of its characteristic peculiarities and various attractions, but also to point out their antiquities, and their many objects of historical and archæological interest. In recording all that is known of old border fortresses, of ruins of mediæval castles, and of the remaining traces of Roman occupation, the work differs from others on the district; and, at the same time, all that a tourist of to-day needs to know for easy travelling and for full enjoyment of the best scenery, is given in a thoroughly sensible and straightforward manner, and in the most concentrated form. The maps are unquestionably the most complete ever yet produced; as the author has been permitted to avail himself of the hitherto unpublished materials of the new ordnance survey.

Another handy volume before us is called "Scotland Described";† the writer of which has already proved his capabilities as the author of approved handbooks for the Clyde and the Highlands, and outlines of Scottish history. All the places which will most interest a visitor are here described in an unpretending, interesting, and thoroughly satisfactory way, so that the book is really readable at home, as well as valuable for consultation on a journey in Scotland. The arrangement is alphabetical, so that no sketches of tours or advices on touring, are to be expected from it. It seems to us that all possible information has been compressed into these pages, and the only fault we have to find is, that there are in special cases such mentions of hotel and inn accommodation as seem to have a special motive; although generally there is no mention of existing provision and convenience in this respect.

Wherever it may happen that a journey is intended to be taken, if it involve anything more than the use of ordinary conveyances, we can honestly and unreservedly recommend to the traveller the "Guide in the Plain and on "the Mountain"‡ of Mr. Charles Boner, author of "Chamois Hunting in Bavaria." It contains the very best general advice and the most minute special instructions. It inculcates and directs the habits of observation that make travel really delightful and useful. And it enters into such minute particulars, as—how to clothe one's self, how to be shod, and what kind of knapsack, and so on, to carry, in first attempts at mountaineering. No one should go on a first visit to Switzerland or the Pyrenees, or to any other region of distinct mountain scenery, without taking this little book as a counsellor before starting, or without keeping it as a pocket companion on the expedition. It has some hints which will be very useful to those who may venture on winter tours among the English, Scotch, or Welsh mountains. There are several illustrations, which are both pretty in themselves, and put clearly and strongly certain points on which the experienced author thinks it necessary to insist strongly.

So we give these guide-books a winter welcome, and hope many of our readers may make an early use of them.

* *Handbook for Travellers in Westmoreland and Cumberland.* With New Travelling Maps. John Murray.

† *Scotland Described: a Series of Topographical Sketches.* By ALEXANDER MURRAY, Glasgow: Murray.

‡ *Guide for Travellers in the Plain and on the Mountain.* By CHARLES BONER. London: R. Hardwicke.

BRIEF NOTICES.

A Chronological Synopsis of the Four Gospels, Designed to show that, on a Minute Critical Analysis, the Writings of the Four Evangelists contain no Contradictions within themselves. By H. GRENVILLE. (London: J. R. Smith.) This is no hasty production, as the compiler began his labours some forty years ago. In the formation of the harmony, the Four Gospels have been treated as independent histories, and therefore no one of them has been taken as a groundwork to which the others were to be adapted, and no *theory* or *hypothesis* has been allowed to mould the arrangement. The Gospel of Matthew has been subjected to considerable readjustment of parts, as, it is supposed, he has frequently, in disregard of chronology, brought together and amalgamated, according to some principle of his own, different teachings and actions of our Lord. From several of Mr. Grenville's conclusions we must express our dissent, *e.g.*, Mark and Luke say that, "Levi, the son of Alphæus," a publican, was called, after the cure of the palsied man; Matthew says it was Matthew, the publican, who was called after the miracle. These two publicans are usually considered to be identical, but Mr. Grenville holds that they are not so, and that Levi is the same with Lebbæus, surnamed Thaddæus, and also called Judas, the brother of James. The tribute-money spoken of in Matt. xvii. 24, is here regarded, in accordance with Wieseler's view, as not a temple tax, but a Roman tax, and this is argued because our Lord, in His question to Peter as to whom the kings of the earth take custom or tribute of, uses the words τελη and κηνσος, which are certainly Roman words. Mr. Grenville has forgotten to notice the τα διδραχμα demanded by the collector, and, indeed, he seems to us marvellously to have missed the drift of the question put to Peter. Wieseler again leads Mr. Grenville astray in his translation of the words εν τω συμπληρουσθαι τας ημερας της αναληψεως αυτου, Luke ix. 51, in the authorised version rendered, "when "the time was come that he should be received up," but here strangely rendered, "when the time was com-"pleted of his being *received favourably* (or accepted) "by the people":—αναληψις never, we think, admits of such a meaning. In John xix. 14, we read it was "about the sixth hour" when Jesus was brought before Pilate. To make this agree with the statements of the other Evangelists, the very improbable hypothesis is ventured, or rather is supposed to be demonstrated, that John counted the hours from midnight, instead of from sunset, as all his countrymen were used to do. We would suggest, as a better way of meeting the difficulty, the reading τριτη (considered of great value by Griesbach), instead of εκτη. In a note on the miraculous healing of the dumb man, who had also an impediment in his speech, Mark vii. 32–34, our attention was challenged by reading, "I cannot pass by this miracle "without stating my conviction that the genuine account "of it has been woefully spoiled by mistranslation." A translation of the passage is given in which special attention is called to the fact that all the verbs are in the past tense, "put," "touched," "sighed," until we come to the words, "And he *saith* unto him "Ephphatha." We turned, in much curiosity, to see how our "mistranslators" had "woefully spoiled" the description, and were not a little surprised to find that in all these points the two versions exactly agreed. Is it possible that Mr. Grenville means that it was the dumb man who took our Lord aside, put his fingers in his own ears, [spat, touched his tongue, looked up to heaven, and sighed; and then our Lord "answers his "mute petition by 'Ephphatha'?" Mr. Grenville enters at considerable length, and, we think, very successfully, into the discussion of the difficulties besetting the reconcilement of the Synoptic Gospels with that of John, as to the day on which our Lord celebrated the last supper. In opposition to the views of Greswell, Alford, Ellicott, and Stier, it is here shown that this day was the 14th Nisan. We do not, however, believe there is ground for the assertion that the phrase η εορτη του πασχα "always expresses the *actual feasting* "on the lamb slain on the 14th Nisan." It is sufficient to refer to Luke ii. 41. By referring also to John vi. 2, Mr. Grenville may see that he is scarcely justified in saying:—"There is another error in the authorised "version (Matt. xxvi. 2, and Mark xiv. 1), where "το πασχα is rendered 'The *Feast* of the Passover,' "instead of simply 'The Passover.'" The arrangement of this harmony is convenient for reference. A "Chronology" is promised, in which the years assumed in this Synopsis are to be verified.

Modern Socinianism (commonly Designated Unitarianism) Unscriptural, Unreasonable, and Ruinous to the Souls of Men. A Letter to a Christian Friend. By the Rev. W. THORN, Winchester. (London: Jackson, Walford, and Hodder.) The arrangement adopted in this exposition of Modern Socinianism is as follows: first, the principal statements of Scripture respecting the person, offices, and mediatorial work of Christ are quoted; then the chief popular reasonings and objections brought by Socinians against the divinity are stated and met; other unscriptural Socinian sentiments not usually avowed by their advocates are then enumerated; various important deductions from the exposition are made; and several practical lessons and cautions are indicated. It is not needful to say anything upon Mr. Thorn's direct and incisive style in treating subjects such as this. The whole exposition is honestly conducted, and while the orthodox position is strongly made and defended, the opposition does not appear to be unfairly represented, citations being frequently made from its own leading advocates. Within the compass of eighty pages the whole scheme of antagonism between the Trinitarian and the, so-called, Unitarian is ably drawn out, and sufficiently so to give an ordinary student a precise notion of the points at issue, and the usual modes of attack and defence. But, even the closest agreement with Mr. Thorn ought not to blind one to some controversial asperities, that are at any rate beneath the dignity and sacredness of the subject, though there has been much to provoke them.

The Mode and the Subjects of Christian Baptism. By the Rev. WILLIAM MACLOY, Ballymena. (Belfast: C. Aitcheson. London: J. Nisbet and Co.) The author is a ~~fervent Pædobaptist who is so sure of being~~ in the right that he can afford to be not only severe but facetious with his Anabaptist opponent. The identity of the Jewish and Christian Churches is contended for, and that as children were received into the early Church so should they be into the later,—that the children of Christians are Christian children, and have, consequently, a claim for admission within the pale of the Church,—and that the initiatory rite of the Jewish Church, circumcision, is analogous to the initiatory rite of the Church of Christ, baptism, both rites having the same moral significance. It seems to be implied also that there is no Scripture warrant for the presentation by unbelieving parents of their children for baptism; but that if one parent be a believer the children may be baptized, since the unbelieving parent is for this purpose "sanctified" by the believing. As to the mode of administering the rite, that troubler of Israel, the word Βαπτιζω, is again hunted up, and its uses, actual and probable, displayed; the conclusion being that he who "dips" is wrong, he who "sprinkles" right. The arguments *pro* and *con* are put with considerable vigour, in a popular rather than in a learned style, and without running into excessive diffuseness.

Types from the Hebrew and Greek Scriptures as Illustrated in the Colours of the Rainbow. By Mrs. KELLY, daughter of the late Mrs. Sherwood. (London: Darton and Co.) The type mania has, we think, here displayed its most fantastic contortions. No admirer of the curious and the unreasonable could wish for a deeper plunge into the grotesque than this. Never were things, Divine and human, more twisted and hashed to suit the fancies of those who "require a sign." We must give the purpose of the book from the book itself. "Here in this figure of the bow we have illus-"trated four Scriptural colours—red, yellow, green, and "violet—with white and black; and we would take "these as our guide to set forth what we are desirous "to set forth especially in this little book—the consis-"tency of the types of colouring in our Old and New "Testament Scriptures." We daresay our readers have been hitherto, like ourselves, ignorant of the moral significance of the different refrangibility of the rays of light. We will, therefore, enlighten them as we have been enlightened. "We find that the red or "earthly nature has less of this [refrangibility] in it "than the yellow, and the yellow less than the blue. "The violet possesses most of this property, and well "is it for man in the figure that so it is, as the heavenly "righteousness typified by the blue, the fifth colour, is "less akin to earth than the nature of the Adam, or "first, as set forth by the red." If left to our unsophisticated notions, we fear we should have supposed that the ray which is least warped would have best symbolised the noblest nature: but then this would not suit the system, and therefore must be wrong; and besides we are not learned in types. We ought to be thankful to place ourselves under this wise and cautious leading. The illustrations from the *Hebrew* and *Greek* Scriptures seem to consist in the names of the several colours being written at the heads of the chapters in Hebrew and Greek characters.

The Glorious Gospel Unfolded. By HENRY WEBB. (London: Simpkin, Marshall, and Co.) We have been trying for some time, by diligent reading of its pages, to find out what is the aim of this book. The only aim we can faintly discern looming in the distance is, we find, the very opposite to that professed in the Preface; but as the author must know his own purpose best, we think it only just to him to give it in his own words:—"To exhibit the truths of salvation which are funda-"mental—to set these forth in their due relationship to "each other—to record nothing but what is well "authenticated by the Scriptures. . . . To promote "the unity which virtually exists between real Chris-"tians, by the exhibition in detail of the one faith; "to show which doctrines Divine revelations calls upon "each one to believe, and which form the debateable "ground upon which there may be a diversity of views, "without a defect in the primary doctrine." If this last sentence is not quite explicit as to "which is

"which," it yet will serve well as a single brick to give a notion of the structure of this edification. Should this one, however, not be considered sufficient as a sample, we will give another from a large store of like shape and material:—"Forbearance implies that the "just sentence of God has passed upon man, but that "from some cause or other he forbears, for this "season, to punish them as they deserve, and not until "the last judgment will he so deal with them." The man must have a remarkably thick head who could wade through this bulky mass of matter and retain his senses or have a ghost of a notion in his head when he had reached the other side. We dislike saying hard things, but, in truth, if this is the "Gospel unfolded," we would wish it to be a "sealed book" to us for ever. The author is preparing two other works for publication!!

Scenes from the Life of St. Paul. By the Rev. J. S. HOWSON, D.D. (Religious Tract Society.) The name of Dr. Howson is a sufficient guarantee that this work is executed with fidelity, and that it gives to the reader all the benefit of the most modern research in relation to the prominent features of St. Paul's career. Perhaps no living writer could with the same facility bring corroborative testimony of scientific investigation to the authenticity of St. Luke's narrative, to bear upon the popular treatment of his subject. Certain it is that he has prepared a most interesting and useful volume, while a reader of the most ordinary intelligence may read with a fresh delight these scenes in the Apostle's life without observing any ostentatious display of learning, or anything more, in fact, than a clear statement of the circumstances to be noted in connection with those epochs, and appropriate reflections upon the inner life and experience of the Apostle. The author's object in writing the book was twofold; in his preface he says, "I have aimed rather at the religious edification of the "reader than at mere explanation and description, and "I have carefully kept in mind that tendency to "unbelief or half-belief which at present is characteristic of the atmosphere by which we are surrounded." Accordingly, we find him very wisely and justly saying, *apropos* of the topography of Crete, which recent discoveries have shown to be most exact where once deemed obscure, "There has been a slow accumulation of evidence for the correctness of historical and "geographical facts mentioned in the Bible on which "some shade of doubt had previously rested," and this admonishes us that "just as historical and geographical "difficulties have been removed, so may those scientific "difficulties of Scripture which weigh very heavily on "some minds at present, be expected to yield at length "before advancing and mature research." We should not omit to add that the work, which is imperial size, is illustrated by fourteen full-page engravings by Paolo Priolo, and is printed in a large clear type on thick toned paper. It is a handsome book for the drawing-room.

NEW TRANSLATION OF THE SCRIPTURES.

To the Editor of the Nonconformist.

DEAR SIR,—In your paper of the 14th there appeared a review of a small publication of mine which pleads for a new translation of the Scriptures. The review is so fair, and the spirit of it so kindly, that I am emboldened to ask permission to make a few remarks upon it.

With all that the writer says about "the hallowed memories of the past, and of our own early days," about "the halo of glory that gathers about our present translation, and the cords of affection that bind us to its every page," I fully sympathise. I have not forgotten the touching and beautiful words with which Dr. Newman bade it farewell. By no means should I deem it a "weak and pernicious sentiment" to shrink from giving up all these for the correction of an admitted fault; but that is scarcely a fair way of putting the question. Such a fault might be corrected without giving up anything. What if there be a thousand faults? Your reviewer has a deep reverence for the Inspired Word; surely he will allow that we ought to set it forth to our countrymen as faithfully as possible, and in such a way as the unlearned require. Most desirable it is, certainly, to retain "the tunefulness and beauty" of our present version; but is it not better to sacrifice them to clearness and fidelity, than sacrifice clearness and fidelity to them? Is it, however, necessary to do so? He allows that my translation is correct. Many who cannot judge of its correctness assure me that it is intelligible. He indeed considers it "arid, bleak, and hard." I am not without hope that some who have read it may think that judgment a little severe; but if I have given a translation which is on the whole correct and intelligible, there must be plenty of scholars amongst us who could translate correctly, intelligibly, and melodiously too. On the whole, our version is without doubt tuneful and melodious; parts of it exquisitely so. The translators have fully caught the spirit of the passage in the 8th chapter of the Romans—perhaps the grandest passage in all Scripture—and have given a noble translation; but very few could hope to translate with as much spirit. But they have not been always so successful; in other parts of the Epistle my ear quite fails to catch the melody of their version. To some passages, such as the second chapter of the Epistle to the Colossians, some of the early chapters of the Epistle to the Hebrews, I can never listen without some irritation, so harsh and inharmonious do they seem. I have said that the rendering of St. Paul's Epistles is at times so faulty and obscure as to repel the reader, and to be a hindrance rather than a help to any one who would explain to others what St. Paul's meaning is. Here your reviewer thinks that I am going much too far. Well, he is evidently a scholar. Does he never catch himself, when listening to those Epistles, unconsciously recalling the Greek, and so indirectly getting at the meaning? I have no doubt of it. How obscure, then, must the passages be, where he finds it necessary to do this, to those who have no knowledge of Greek! Let him choose a passage, however hard, and collect a class of young men, shrewd but uneducated. Then let him write out on a black-board an analysis of the passage, and explain every step of the reasoning. He will find it quite possible to make them perfectly understand it. But his task is not yet half done. Let him then say, "Now take up your books and read the passage," and he will even then often find himself unable to make them understand what they read. I have never failed in teaching such a class anything else I wished to teach; but I have never yet succeeded in making portions of the Epistles intelligible. If I have written strongly on the question, it is because I feel strongly. I desire to see every Englishman in possession of a Bible and able to read it; but still more desirous am I that all my countrymen should have a translation of Scripture which will never mislead them, and which they, however unlearned, with pains and attention can understand. I thank you sincerely for your courtesy,

And am, Sir, very respectfully yours,
ALFRED DEWES.

NOTE.—Although it is the rule of this journal that authors whose works are reviewed in its columns have no reply except on *matters of fact*, we willingly insert Mr. Dewes's letter, as a contribution to the important *subject* to which it relates. The reviewer adheres to the opinion already expressed, and that, too, as one who has had no inconsiderable experience of the possibility of making St. Paul's Epistles intelligible, from our English version, to "shrewd but uneducated young men."

BOOKS RECEIVED.

The Commandments, by F. D. Maurice (Macmillan and Co.). Lightsome and the Little Golden Lady (Griffith and Farran.) The Children's Prize, 1866 (W. Macintosh). Old Merry's Annual, 1867 (Jackson, Walford, and Co.). The Fatherhood of God, Third Edition (A. and C. Black). Hymns of Faith and Hope, by the Rev. H. Bonar, D.D.; Twigs for Nests; The Song of Christ's Flock in the Twenty-third Psalm, by the Rev. John Stoughton (Nisbet and Co.). The Passion Week, by the Rev. W. Hanna, D D. (Edmonston and Douglas). Cobbin's Bible Remembrancer (W. Tegg).

NEW MUSIC.

PIANOFORTE PIECES.—*Woodland Trillings. Morceau de Salon.* By IMMANUEL LIERICH. (R. Cocks and Co., New Burlington-street.) We cannot quite see the appropriateness of the name of this piece, inasmuch as it is just a simple air with two or three variations which certainly would never suggest to us trillings of any bird. It is however a pretty little piece, without difficulty to any but quite new beginners; and calculated to give lightness, and delicacy of touch, to young players.—*Les Rues de Londres. Fantaisie Anglaise.* By E. NOLLET. (Cramer and Co., 201, Regent-street.) A brilliant fantasia on some of the airs one hears now-a-days in the London streets. These familiar acquaintances are dressed in their best, and though quite recognisable they are improved. Among them are "When Johnny comes marching home," and "Oh kafoozle-um." The latter air is converted into a spirited march, in which it seems more at home than as a song, and is more attractive.

VOCAL MUSIC.—*My Early Home.* By FRANZ ABT. (R. Cocks and Co., Burlington-street.) In two editions, No. 1, in E flat, for mezzo-soprano and baritone, and No. 2, in G, for soprano or tenor. The name of the composer of this song is sufficient to ensure a pleasing melody, well-harmonised. The words, by J. E. Carpenter, are rather commonplace, but on the whole the song strikes us as a pretty one, though not equal to most of M. Abt's songs. *A Wearied Dove.* By W. T. WRIGHTON. (Cocks.) We have no doubt this song will be popular among those who like a simple pretty air, and very sentimental words. It is within the compass of a mezzo-soprano, very elegant in the exterior, a great improvement on the highly coloured titlepages lately so fashionable. *The Merry Breeze.* By W. V. WALLACE. (Cramer.) This sprightly song was composed for Mr. Sims Reeves, and is bright and sparkling. Rather a difficult song for a singer who has not a good ear; and we can imagine its being atrociously murdered, as the intervals are rather trying for an indifferent singer. Well sung, it would be charming, and is almost sure to be a favourite. It is quite a soprano or tenor song in the key of G major.

LITERATURE, SCIENCE, AND ART.

It has been calculated by Reichenbach that, on an average, at least twelve meteoric bodies fall daily upon the earth's surface, so that in 1,000 years upwards of four millions of these bodies must have been added to the earth's mass.

Mr. John Francis Maguire, the member for Cork, who has gone to America, with a view to writing for the Messrs. Longmans a work on the Irish in the United States, is now in Canada, making inquiries into Fenianism, the results of which will doubtless be very interesting.

Mr. Crellin, the photographer, has brought out album portraits of all the professors and examiners of University College, which include, in addition to Mr. Seeley, Mr. De Morgan, Dr. Angus, Dr. Davidson, Mr. Todhunter, Dr. Hirst, Dr. William Smith, Mr. Key, Mr. Balfour Stewart, M.A., Mr. Carey Forster, Mr. Waley, and Mr. Alexander Bain. The collection will have a special interest to members of that University as well as the outside public.

Two other Christmas annuals have been issued during the week, namely, "Once a Week," by Messrs. Bradbury and Evans; and "My Pale Companion," by Messrs. Cassell, Petter, and Galpin. The annuals are effectively illustrated, and the stories are written by well-known authors.

Professor Tischendorf, during his sojourn in Rome in the spring of this year, succeeded in clearing up many contradictions in Cardinal Mai's edition of the New Testament—from the Codex Vaticanus—and in discovering many readings and peculiarities of the manuscript which have hitherto been overlooked. Partly by actual transcription, partly by careful collation, he is now in a position to publish, for the first time, the New Testament of the Codex Vaticanus, in a text which will be perfectly trustworthy, and to offer exact information on the state of the text, and on its palæographic peculiarities. This work will be published in the spring of next year by Messrs. Williams and Norgate. A companion volume will contain an appendix, with fac-similes of Greek originals from Sinai, the Vatican, and the British Museum.

Messrs. Nisbet and Co. have added to their list of forthcoming works—"Milton's Hymn on Christ's Nativity," illustrated, crown 4to; "John Knox and his Times," by the author of "The Story of Martin Luther"; "The Story of Commander Allen Gardiner, R.N., with Sketches of Missionary Work in South America," by John W. Marsh and W. H. Stirling; the first volume of a series of Exeter Hall Lectures to the Young Men's Christian Association; and a second series of Addresses by Stevenson A. Blackwood.

Messrs. Clark, of Edinburgh, have in preparation a new work by Dr. F. W. Krummacher, entitled, "David, King of Israel," which will be copyright in this country; "Ecce Deum: Essays on the Life and Doctrine of Jesus Christ, with controversial notes on 'Ecce Homo'"; a "Translation of Meyer's Commentary on the Corinthians"; "The Fatherhood of God, and its Relation to the Plan of Redemption by the Lord Jesus, and the Work of the Spirit," by the Rev. C. W. Wright, Chaplain to the British Embassy, Dresden.

"Micah; or, the Priest-Maker: a Handbook on Ritualism," is the title of the Rev. T. Binney's new work, shortly to be published by Messrs. Jackson, Walford, and Hodder. The same firm also announce the Rev. J. Baldwin Brown's new work, "Anglican Idolatry."

A gentleman of Trinity College, Dublin, had written a poem of very considerable merit, which he had called, "The Disembodied." The poem was however so full of metaphysical points, and had such a metaphysical tendency, that it was not generally appreciated, and hence the circulation was somewhat limited. Observing the dulness of the sale of the work, a friend of the author came to him and said, "I see your poem has not so large a circulation as it deserves; don't you think you might with advantage change the title, instead of calling it, 'The disembodied,' and call it, '*The Unsold*'?"

Miscellaneous News.

THE LATE FLOODS.—According to the *Leeds Mercury*, there is little to add to the reports already published respecting the floods in Yorkshire and Lancashire. Altogether not less than thirty lives have been lost, while the damage to property may be safely estimated at half a million. The loss in the Vale of Calder is put down at 200,000*l.*, in Wakefield and its neighbourhood at 100,000*l.*, and in Dewsbury at 50,000*l.* In Salford, where a public meeting has been held to take measures for the relief of the sufferers, 2,685 houses were inundated, and 3,124 persons have been thrown out of employment.

A MODEL VILLAGE AND MILL IN NEW ENGLAND.—Dr. McCosh, in his Belfast lecture on America, described a visit which he paid to the Pacific Mills, at Lawrence, Massachusetts:—"There are four thousand work people, and it is a beautiful sight to see them so neatly dressed as they go into and issue from the mills. The females in one department receive a dollar and fifteen cents a day, and in another a dollar and forty-five cents. The unmarried girls live in boarding-houses, which I visited. They have a common sitting-room, comfortably furnished; they have a separate dining-hall, where I saw them seated at as comfortable a meal as the middle classes have in this country; while every two persons have a neatly-furnished bedroom. The skilled workmen get towards 1,000 dollars a year, and the foremen (section men) towards 1,500 dollars. These foremen have houses provided for them—houses for which they pay 175 dollars a-year, and these houses are each three stories high, with a front door and eleven apartments. Connected with the mills are a reading-room and a large library."

MR. T. HUGHES, M.P., AND THE NATIONAL TEMPERANCE LEAGUE.—The fourth series of meetings held under the auspices of the National Temperance League at the Lambeth Baths was opened on Thursday evening by Mr. Thomas Hughes, M.P., who addressed the meeting at some length upon the object which the institution had in view. He said that he did not altogether agree with the League in its opinion that moral persuasion was alone necessary in the temperance question. There was, however, no doubt that moral persuasion was desirable, but that must be followed by the introduction of a measure in the House of Commons in order to make the British people more temperate. The Alliance was in favour of other means of carrying on the movement besides that of moral persuasion, and their pet was the Permissive Bill. In that bill there was a principle with which he sympathised, for the licensing system was at the present time very bad

and capable of great improvement. But with regard to the bill, taken as a whole, he was not prepared to say that he thought it would effect the object for which it was framed. In the first place, he believed there would not be the slightest chance of carrying it at present, and even if it were passed it would create a great deal of injustice and a feeling throughout the country which would be anything but satisfactory. He wished to point out what, in his opinion, might be done in the forthcoming session. In the first place, he thought that intemperance was treated much too leniently by the law, being considered before many tribunals in the nature of an excuse for brutal conduct, instead of an aggravation of crime. He believed it would be possible to pass a measure by which, after two or three offences had been proved against any particular public-house, the owner should be fined, and if after that he again committed the offence, the license should go. That was the first practical measure towards which they should aim. In conclusion, he said that he sympathised with the movement generally, for he believed that no more important social movement was going on in England, and it was the duty of every one to support it as far as possible, for upon its success depended the future of this country. The temperance cause was very ably advocated by Mr. Murphy, Mr. G. Howlett, Mr. W. Scott, and others, and the usual resolutions were adopted.

THE TRADES REFORM DEMONSTRATION will not take place at Ashburnham Grounds, that place having been at the last moment refused. On Monday a deputation waited on the Commissioner of the Board of Works, who objected to the parks being used for that purpose, and suggested Primrose Hill, which, Lord John Manners said, was at the service of the committee. Yesterday a deputation from the Trades' Reform Demonstration Committee waited upon Mr. Walpole, to ask that a thousand working men might be sworn in as special constables to preserve order on the occasion of the demonstration on Monday next. It was pointed out that this became necessary in consequence of the refusal of Sir Richard Mayne to allow the police to assist the procession in its progress to the place of meeting. Mr. Walpole said that to justify the swearing-in of special constables it must be sworn that riot was apprehended. He believed the deputation did not expect there would be a riot. Mr. G. Potter assured him they did not, but urged that some assistance ought to be given to prevent the roughs who might gather from disturbing the orderly proceedings of the working men. Sir Richard Mayne was present at the interview, and after some discussion, Mr. Walpole and he promised that the police should render the working men every assistance in keeping order. The committee have finally accepted the use of a piece of ground at Brompton, capable of accommodating 200,000 men, for Monday's demonstration. This boon was offered by Lord Ranelagh.

ORPHAN WORKING SCHOOL.—A special general court of the governors and supporters of this institution was held on Thursday at the London Tavern, for the purpose of electing, out of twenty candidates, ten orphans whose parents had died of cholera. The Lord Mayor presided. Mr. Soul, the secretary, reported that the committee at their first meeting, at the outbreak of cholera in the east of London, after mature deliberation, came to the conclusion that it was their duty, as the managers of an orphan asylum, at once to offer their aid and assistance in order to mitigate as far as they possibly could the distress of the suffering and bereaved poor, by admitting at a special and extra election ten orphans whose parents, or father only, may have died of cholera, being quite sure that the governors of the charity would very heartily endorse and approve such a proceeding, though not in strict accordance with the rules. The circumstances at once called for prompt action, and although very little had been attempted in the way of appeal, yet a sum exceeding 300*l.*, or about a fourth part of the sum required, has been contributed towards the expense of maintaining these ten additional orphans. As the average period of continuance in the school is five years, and the average annual cost per child is 25*l.*, it will be seen that it will require 1,250*l.* to meet the expenses attendant upon the admission of these ten orphans. The committee therefore appeal for an additional 1,000*l.* to defray the charges upon the general income of the charity which this special effort will involve. The Lord Mayor said he thought such meetings as the present could not but impress persons' minds with the great value of such an institution as the Orphan Working School. It was on such occasions as the present that the need and deservings of such an institution became particularly striking. He could not help being struck with the fact that last July the institution received forty children, and that it was proposed to receive forty more in January, so that, with the ten to be elected that day, the number admitted during the twelve months would be ninety, which would make in all 400 children, the utmost that the present building could afford. These additions to the number of the inmates, of course made the demands on the funds of the institution proportionately greater. As far as the necessary funds were concerned, however, he could not help thinking that the faith which they had in public charity in 1850, and which enabled them to admit twenty children, would meet with the same results now. He considered that it ought to be a great satisfaction to the supporters of the institution, to find, as was the fact, that within the last twenty years something like 1,500 orphan children were provided for through its means. This was the first public meeting he had attended since he had become Lord Mayor, and he was glad it was one in furtherance of such a laudable movement as the protection and care of the orphan. (Applause.) On the motion of the Rev. J. Patteson, a resolution was passed cordially approving of the action of the committee with respect to the admission of ten children made orphans by the cholera, and regretting that the state of the funds rendered it impossible to admit the whole twenty orphans for whom admission to the school was sought. After thanking the Lord Mayor, the election was proceeded with.

Gleanings.

A London Missionary Society's meeting just held at Thetford was presided over by his Highness the Maharajah Dhuleep Singh.

By a curious coincidence, a gentleman rejoicing in the name of Simple has just patented an invention for obtaining perpetual motion.—*Building News.*

Man is like a snowball. Leave him lying in idleness against the sunny face of prosperity, and all the good that is in him melts like fresh butter in the dog days; but kick him round, and he gathers strength at every revolution.—*American Paper.*

BACHELORS' BUTTONS.—Among the new inventions is a button which is fastened to a cloth without thread. It is said to consist solely of a button with wire to be inserted into the cloth like a corkscrew, and then pressed down flat, so as to form a ring to hold the button to its place.

NEAT BUT SEVERE.—There is an amusing anecdote current about Lord Derby. It is said that some wine merchant persecuted the Premier into tasting a wine—claret or sherry—which was to keep off the gout; and that he got this reply:—"I have tasted your wine, and I prefer the gout."—*Leeds Mercury.*

DOUBTFUL ABOUT ITS EFFICACY.—A woman being enjoined to try the effect of kindness on her husband, and being told that it would heap coals of fire upon his head, replied that she had tried "bilin' water," and it didn't do a bit of good. She was rather doubtful about the efficacy of "coals."—*American Paper.*

An ingenious correspondent of the *Pall Mall Gazette* plays off a wicked joke upon Dr. Cumming. The numerical values of the letters of the doctor's own name spelt in Greek, together with that of the article prefixed, he says make, when added together, the exact number of the Beast, and he adds a table to prove it.

A DEFENCE FOR A SHOOTING PARSON.—"Ah," said the vicar, "that reminds me of a little incident which occurred in the early life of my worthy diocesan. He was a shooting pastor. When he was visiting Lady Hadley—she is very Evangelical, you know—he proposed to join her son on a little shooting expedition. The old lady remonstrated mildly, but at length sought consolation in the belief that out of evil would come good. Thomson, her keeper, was not at all up to her religious standard; so she urged the bishop to say a few good words of exhortation to the man when they were in the fields together. His lordship took an opportunity on the return homewards to advise Thomson to go to church regularly and read his Bible. 'Why, I do read my Bible,' said the man; 'but I don't find in it any mention of the apostles going a-shooting.' 'No, my good man, you are right; the shooting was very bad about Palestine, and they went fishing instead.'"—*Belgravia.*

A number of gentlemen, each possessed of a parrot, made a sweepstake of 1*l.* a piece, on these conditions: the parrots were all to be brought into the same room in six months' time, and whosesoever parrot most distinguished himself in talking was to take all the money. A week before the appointed time for the birds to meet, two of the gentlemen who had subscribed met accidentally, and one said, "It is no use my bringing my parrot next week, he will hardly say a sentence." "O yes," said his friend, "bring him, and see what he can do." The day came, the parrots were all assembled, with the exception of the one said to be so backward in his lessons. However, in due time his master came, holding him out at arm's length in his cage; immediately upon entering the room, and surveying so many of his species assembled, the bird put his head knowingly on one side and remarked, "O my eye! what a lot of parrots!" His master was unanimously accorded the sweepstakes.

A FORK TO MATCH.—The German journals relate the following anecdote:—Saxhausen is one of the suburbs of Frankfort, and it is partly occupied by gardeners, who are considered, rightly or wrongly, to be a clownish set. When the Prussian troops entered the city, every house was obliged to billet one or two soldiers. The inhabitants of the place acquitted themselves of the duty with very bad grace, and one of them showed such manifest signs of ill-will towards his guest that the latter, when he sat down to dinner, placed his sword on the table by his side with a very significant gesture. The countryman said nothing, but left the room, and returned in a moment with an enormous pitchfork, which he laid down beside the sword. The soldier flushed up with anger, but the other quietly observed, "I thought that for so big a knife a big fork was required; if you like, we can each make use of our own implement." This is all the satisfaction the son of Mars could obtain, so he thought fit to put his sword away in a corner of the kitchen, whilst the other withdrew the pitchfork.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have receded during the week, and stand now at 89¾ to 89⅞ for money, and 88½ to 88¾ for account ex dividend. The main causes of this depression are the fear of new foreign loans, the rise in the price of wheat, and the expectation of an outbreak in Ireland.

The weekly account of the Bank of England exhibits favourable features. The reserve of notes amounts to 8,799,875*l.*, being an increase of 992,000*l.* in the week, and the bullion in the issue department is 16,744,190*l.*—being more than the Bank has held in that department at any one time since September, 1862.

The rates of discount, both official and unofficial, remain unchanged.

The London, Chatham, and Dover Parliamentary scheme is opposed by many of the debenture and shareholders.

The monthly statement of the United States' Secretary of the Treasury shows that the National Debt has been decreased during October by 19,000,000 dollars. The premium on gold in the United States has declined during the last week from 145-100 to 138-100. It is now lower than it has been since the first effects of the English money crisis made itself felt.

Mr. William Dargan, the great Irish contractor, has suspended payment. The liabilities are estimated at 1,000,000*l.*, but it is expected that the estate will realise fully 20*s.* in the pound.

The short time movement in the cotton mills of Lancashire and Cheshire is rapidly extending. The works of Messrs. Harrison, of Staleybridge, and Messrs. Lees and Sons, of Dukinfield, two very large concerns, have been entirely closed for some weeks.

BANK OF ENGLAND.

(From Friday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 21.

ISSUE DEPARTMENT.

Notes issued	£31,744,190	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	16,744,190
	£31,744,190		£31,744,190

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,670,738
Rest	3,262,818		
Public Deposits	5,830,843		
Other Deposits	17,485,349	Other Securities ..	19,184,781
Seven Day and other Bills	532,110	Notes	8,799,875
		Gold & Silver Coin	1,008,724
	£41,664,118		£41,664,118

Nov. 22, 1866. FRANK MAY, Deputy Cashier.

Births, Marriages, and Deaths.

BIRTHS.

COX.—September 18, at Surrey Lodge, Norwood, South Australia, the wife of the Rev. F. W. Cox, of a daughter.

CARLISLE.—November 23, at Southampton, the wife of the Rev. Henry Hermann Carlisle, LL.B., of a son.

BUXTON.—November 25, at 9, Seamore-place, Lady Buxton of a daughter.

PROCTOR.—November 25, at Newport, Isle of Wight, the wife of the Rev. George J. Proctor, of a daughter.

MARRIAGES.

TURNER—LETT.—November 15, at the Independent chapel, Worcester, by the Rev. John Bartlett, Mr. Richard Bourne Turner, of Redditch, to Miss Martha Emily Lett, youngest daughter of the late Mr. James Lett, of Worcester.

WRAY—CLARK.—November 19, at Fish-street Chapel, Hull, by the Rev. E. Jukes, Mr. John H. Wray, of York, to Mary, eldest daughter of Mr. John Clark, of Hull.

HESKETH—BERRY.—November 21, at Lady-lane Chapel, Leeds, by the Rev. John Mann, William, only son of William Hesketh, Esq., manufacturer, Accrington, to Sarah Elizabeth, eldest daughter of George Berry, Meanwood-road, Leeds.

DRING—CARPENTER.—November 21, at Argyle Chapel, Bath, by the Rev. James Bromley, Mr. C. J. Dring, to Annie Dixon, third surviving daughter of the late Mr. G. P. Carpenter, of the Vineyards, Bath.

SUTCLIFFE—LEACH.—November 21, at Salem Chapel, Bradford, by the Rev. J. G. Miall, J. W. Sutcliffe, Esq., of Manningham, to Mercy, eldest daughter of Jos. Leach, Esq., of Spring Bank.

HUGHES—BAMFORD.—November 21, at Union Chapel, Oxford-road, Manchester, by the Rev. A. M'Laren, John, only son of the late Mr. John Hughes, of Peplow, Salop, to Ellen, eldest daughter of Mr. Charles Bamford, Hulme, Manchester.

DEATHS.

TITHERINGTON.—September 25, at Rivington Parsonage, Adelaide, South Australia, Sarah, wife of the Rev. John Bisbrowne Titherington, and eldest daughter of the late John Thackley, of Liverpool.

BRIDEL.—November 1, the day after his return from the Synod of the French Independent churches at Nimes, M. le Pasteur Bridel, Lausanne. M. Bridel's death will be a great loss to the Free Church of Vaud.

WARREN.—November 13, Nathaniel Short Warren, of 76, High-street, Winchester, in the sixty-second year of his age.

BUNTING.—November 18, at his residence, Highgate-rise, London, in the sixty-first year of his age, the Reverend William Macfardie Bunting, interred at the Highgate Cemetery, on the 20th November. "The dead in Christ." "And they shall be as when a standard bearer fainteth." Friends are requested to accept this intimation.

CLARKE.—November 15, aged seventy-two years, Sarah Clarke, of Harpurhey, Manchester, daughter of the late Henry Clarke, LL.D., Professor of Mathematics at the Royal Military College, Sandhurst.

SHEPPARD.—November 17, at Duncott, near Towcester, Northampton, Mary, relict of the late Mr. John Sheppard, formerly deacon of the Baptish church in that place for more than twenty years, in the eighty-second year of her age. The deceased was for more than fifty years a consistent member of the above church. Her end was peace.

BARR.—November 24, Susan Dinwoodie Black, relict of the late Mr. Samuel Barr, professor of music, at 10, St. George's road, Glasgow.

Markets.

CORN EXCHANGE, London, Monday, Nov. 26.

There was a moderate supply of English wheat fresh up to this morning's market, which was offered at the improved rates of this day se'nnight. Buyers, however, hung back, and up to a late hour no clearance had been effected With a dull trade, factors showed no disposition to reduce quotations, which therefore nominally remain the same, for both English and Foreign wheat, as quoted on Monday last. For barley the demand was less active than for some time past, and buyers could supply themselves on recent terms. Beans and peas quiet but firm. The arrivals of oats for the week is good, steamers having brought considerable quantiites from Swedish ports. This article has participated in the quiet tone of the trade, and the sales to-day was by no means active, at about the quotations of last week.

CURRENT PRICES.

	Per Qr. s.	s.
Wheat—		
Essex and Kent, red, old	57	67
Ditto new	52	64
White, old	58	71
,, new	53	67
Foreign red	55	65
,, white	57	72
Barley—		
English malting	39	50
Chevalier	50	56
Distilling	40	45
Foreign	30	44
Malt—		
Pale	72	78
Chevalier	78	80
Brown	58	63
Beans—		
Ticks	41	44
Harrow	41	44
Small	43	48
Egyptian	—	—
Peas—		
Grey	37	39
Maple	39	42
White	40	44
Boilers	40	44
Foreign, white	39	43
Rye	32	34
Oats—		
English feed	28	30
,, potatoe	28	35
Scotch feed	24	31
,, potatoe	29	35
Irish black	21	24
,, white	22	30
Foreign feed	21	27
Flour—		
Town made	52	57
Country Marks	43	46
Norfolk & Suffolk	43	45

BREAD.—London, Monday, Nov. 26.—The prices of wheaten bread in the metropolis are from 9d. to 9½d.; household ditto, 7½d. to 8½d.

METROPOLITAN CATTLE MARKET.

Monday, Nov. 26.—The total imports of foreign stock into London last week amounted to 13,284 head. In the corresponding week in 1865 we received 14,797 head; in 1864, 12,600; in 1863, 9,850; in 1862, 12,458; in 1861, 8,128; in 1860, 6,661; and in 1859, 5,387 head. Although there was a falling-off in the supply of foreign beasts on sale here this morning, both as to number and quality, the demand for all breeds ruled heavy, and prices had a drooping tendency. The arrivals of beasts fresh up this morning from our own grazing districts were only moderate, but in improved condition. The show of Irish stock was rather extensive, of Scotch limited. For all breeds the demand was in a sluggish state, at, in some instances, a decline in the quotations, compared with Monday last, of 2d. per 8lbs. However, the primest beasts realised 5s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,600 Shorthorns, &c.; from other parts of England, 600 various breeds; from Scotland, 55 Scots and crosses; and from Ireland, 100 oxen and heifers. The supply of English sheep was on the increase, and most breeds came to hand in good condition. For all breeds the demand was heavy in the extreme, at a reduction in prices, compared with Monday last, of 4d. per 8lbs. A few very inferior Downs and half-breds sold at 6s. 4d., but the general top figure, however, was 6s. per 8lbs. Heavy Downs and half-breds may be quoted at 5s. 8d. to 5s. 10d., and prime Lincoln 5s. 2d to 5s. 4d. per 8lbs There was a steady demand for calves—the show of which was moderate, at full quotations—viz., from 4s. 8d. to 5s. 8d. per 8lbs. The sale for pigs was heavy, on lower terms. The supply was by no means large.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3 6	to 3 10	Prime Southdown	5 10	to 6 0
Second quality	4 0	4 6	Lambs	0 0	0 0
Prime large oxen.	4 8	5 0	Lge. coarse calves	4 8	5 4
Prime Scots, &c..	5 2	5 4	Prime small	5 6	5 10
Coarse inf. sheep.	3 8	4 0	Large hogs	3 10	4 6
Second quality	4 2	4 10	Neat sm. porkers.	4 8	4 10
Pr. coarse woolled	5 0	5 8			

Quarter-old store pigs, 30s. to 32s. each. Suckling Calves, 20s. to 23s.

NEWGATE and LEADENHALL, Monday, Nov. 26.

Large supplies of both home and foreign meat are on sale at these markets. Generally speaking, the trade is heavy, at drooping prices. The imports of foreign meat last week were 406 baskets 964 packages from Rotterdam, 90 packages from Hamburg, 11 packages from Harlingen, and 2,863 carcases from Niew Diep.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 2	to 3 6	Small pork	4 6	to 4 10
Middling ditto	3 8	4 0	Inf. mutton	3 4	4 0
Prime large do.	4 2	4 4	Middling ditto	4 2	4 6
Do. small do..	4 2	4 6	Prime ditto	4 6	4 8
Large pork.	3 8	4 4	Veal	4 4	5 4

COVENT GARDEN, London, Saturday, Nov. 26.

Autumnal produce of most kinds continues most plentiful. Pineapples are still abundant. The usual varieties of pears in season are also sufficient for the demand. Grapes, both hot-house and Spanish, are still arriving in large quantities, as likewise new oranges which are selling at from 4s. to 8s. per hundred. Prickly pears and pomegranates may also be had; the former fetch 2s. 6d. per dozen, and the latter from 3s. to 6s. per dozen. Kent cob nuts maintain last week's prices. Vegetables continue abundant. Portugal onions realise from 6s. to 12s. per 100. Flowers chiefly consist of orchids, chrysanthemums, dahlias, pelargoniums, fuschias, mignonette, and roses.

PROVISIONS, Monday, Nov. 26.—The arrivals last week from Ireland were 986 firkins butter and 2,959 bales bacon, and from foreign ports 27,398 casks, &c., butter, and 1,252 bales of bacon. The demand for Irish butter continues very slow; some fine Clonmels were sold at 114s. landed, and some best best Limericks being pressed on the market were sold at 98s. to 100f. Foreign met a good sale, and best Dutch advanced to 116s to 118s., the quality being much improved. The bacon market ruled firm, without alteration in prices; the supply barely equal to the demand.

POTATOES.—Borough and Spitalfields, Monday, Nov. 26.—Coastwise, as well as by rail, the arrivals of potatoes have been on a liberal scale. The trade, generally, presents the same appearance as at the date of our last report, fine parcels being readily disposed of at full quotations, whilst inferior qualities next to nothing is doing. Last week's import amounted to 234 bags, 1,140 sacks from Dunkirk, 10 bags from Hamburg, 4 sacks from Brussels, 15 baskets from Rotterdam, 50 tons from St. Brieux, 498 sacks from Dieppe, 8 casks from Bremen, 94 tons from Dahouet, 5 packages from Harlingen, and 42 tons from Jersey. Yorkshire Regents, 110s. to 130s. per ton.; Flukes, 110s. to 130s.; Kent and Essex Regents, 110s. to 130s.; Scotch Regents, 110s. to 140s.

BOROUGH HOP MARKET, Monday, Nov. 26.—The upward movement in the foreign markets has materially influenced our trade during the past week, by increasing the demand for all hops of last growth, quotations of which are generally from 4s. to 6s. higher, and as the stock on hand is now very light another advance in prices appear inevitable. Reports from Bavaria and Bohemia speak of a further improvement in prices, and it is evident that from the exhaustion of the growth very few orders can now be executed for this market The Belgian market is firm. New York advices to the 12th inst. state that the hop market is very firm, and without change, 62c. to 65c. being the value of prime and choice samples of the new crop. Yearlings and olds are not in request. Sussex, 150s. to 168s.; Weald of Kent, 150s. to 180s; Mid and East Kent, 168s. to 231s; Farnham and Country, 170s. to 225s.; Yearlings, 105s. to 150s.; Olds, 50s. to 80s.

SEED, Monday, Nov. 26.—Very little English cloverseed yet appears, and foreign samples of red new or old of good quality were held for higher prices. White cloverseed remains very high, and not plentiful. The best trefoils were in improved demand at rather higher prices. Nothing passing worthy of remark in either brown or white mustard-seed, the prices were almost nominal. Fine canary seed was quite as dear, and in fair request. The trade for other descriptions generally was in a healthy state.

COALS, Monday, Nov. 26.—Good business done, with a fraction in favour of the buyer. Hettons, 23s., South Hettons, 22s. 9d; Hartlepool, 22s. 6d.; Braddylls. 22s.; East Hartlepool, 22s. 3d.; Eden Main, 21s. 6d.; Pincher Primrose, 22; Kellock, 21s. 6d.; Wylam, 17s.; Hartleys, 18s. 3d.; North Patton, 15s.; Turnetall, 20s. 6d.—Fresh ships, 90; left from last day, 1; ships at sea, 15.

OIL, Monday, Nov. 26.—There is a fair demand for Linseed oil, 38s to 38s 3d. per cwt. on the spot. Rape is steady, at about late rates, For Olive, cocoa-nut, palm, and fish oils the trade is steady. Turpentine is steady, at 41s. for American, and 39s. for French spirits.

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